A SPIRITVAL

DOCTRINE,

CONTEINING A RVLE

To liue vvel, vvith diuers Prai-
ers and Meditations.

ABRIDGED BY THE REVEREND FA-
ther Levvis de Granada *of the holie order*
of Preachers.

AND DEVIDED INTO SIXE TREA-
tises, as is to be seene after the prefaces.

Nevvlie translated out of Spanish into English.

Psalm. 118. v. 35.
Deduc me in semita mandatorum tuorum.
Leade me (O Lord) in the path of thy com-
maundements.

AT LOVAN,
Imprinted by Laurence Kellam
1599.

BIBLIOTHECA BODLEIANA

TO THE

HONORABLE

SYR VVILLIAM STANLEY,

Knight, Coronel of the

Engliſh Regiment. &c.

HONORABLE Syr, hauing latelie tranſlated this little volume out of Spaniſh into Engliſh, I began to thinke, to vvhat perſon of our nation I might dedicate the ſame, that not onelie vvould gratefullie accept of ſo ſmall a trauail, but alſo vvere able to iudge, as vvel of the tranſlation, as alſo of the fruite vvhich maie be deriued to ſuch, as ſhall liſt to reade it. At the length a-

mongſt all others, your honorable perſon ſeemed to me moſt fitte, for all the reſpects before mentioned. For if I regard your courtiſie to all ſortes of men, and your ſpeciall good vvill and affection to thoſe of mie coate in generall (to ſaie nothing of mie ſelf in particular;) I maie vvith greate reaſon be eſteemed verie vndiſcreete, if I ſhould think, that you vvould take this poore offer othervviſe, then your Nobilitie and courtiſie requireth. Alſo if I conſider either your knovvledge in both languages Engliſh and Spaniſh, or youre experience, and vvounderful good affection to all ſortes of ſpirituall, and Godlie Treatiſes, ioined vvith your Deuotion,

Pietie,

Pietie and Zeale in the ſeruice of God; I can not but eſteeme you to be a ſufficient Iudge as vvell of the tranſlation, as alſo of the profit, that manie maie take by this little vvoorke. Accept then, Honorable good Syr, the ſame, as the firſt frutes, & token of mie good vvill tovvaards you; accept it, I ſaie, vntill I haue put ſom other thing in order, vvhich maie further the ſpirituall auancement of deuoute perſons, & be more vvorth your reading; and accept therevvithall mie ſincere affection, vvholie addicted to praie for your long life, and proſperitie, vvhich God graunt you, and preſerue the ſame to his greater honour and glorie, and to your ovvne ſaluation and beſt

contentment. Christ IESVS be alvvaies in your safegard. From our college of the Societie of IESVS in Louan this 19. of March 1599. being the feast of S. Ioseph.

Yours most humble affectionate.
Rich. Gibbons.

THE

THE TRANSLATOVR *to the gentle Reader.*



IT hath ſeemed good to me, Gentle Reader, to let thee vnderſtand in the beginning of this little booke, that ſom yeeres paſt, a vvorthie and vertuous Gentleman of our nation, had begon to tranſlate out of Spainiſh into Engliſh, the Memoriall, and other ſpirituall bookes, of that famous and Religious father *Levvis de Granada*, of S. Dominicks order. Of all vvhich, ſom haue ben put in print, ſom others, I knovv not vppon vvhat occaſion, ar not yet com forth. But vvhatſoeuer the cauſe maie be, certeine it is that in the meane time, the ſame Religious father being verie deſirous, that all ſort of men ſhould take the profit of ſuch ſpirituall vvoorkes, as he vvith ſo greate paines had vttered to the vvoorld, for theire ſoules good, and auancement in the ſeruice of

God, did, not long before his death, drawe out an Abridgment of his forſaid bookes, moued therunto for the reaſons, vvhich he him ſelf hath ſet dovvne in his preface to the Reader, as it goeth heere in the beginning of this little volume. VVhich vvoork, vvhen I had read and peruſed the ſame, liked me ſo much, that I reſolued vvith mie ſelf to put it in Engliſh, eſteeming that as all the other ſpirituall vvoorks of this deuout father, ar of greate comfort and conſolation, to all the ſeruants of Almightie God, ſo this vvould be of no leſſe furtherance in ſpirite, to ſuch as vvould endeuour to vſe the ſame. Eſpeciallie conſidering, that all that is conteined in this little booke, is matter apperteining rather to practiſe of deuotion, and to kendle our affection in the loue of our ſvveete Sauiour, then to frame greate diſcourſes, and illuminate our vnderſtanding; albeit this part be alſo to be found heere, as much as it maketh to the benifit of the other, and ſtandeth vvith the briefenes, vvhich the Author novv pretended.

This being ſo, it remaineth Gentel Reader, vvhoeſoeuer, and of vvhatſoeuer Religion thou be, that thou endeuour to peruſe this booke, to the end, for vvhich

it vvas

it vvas firſt vvriten, and is novv tranſlated into Engliſh, that is to thine ovvne good and ſaluation. VVhich thing thou ſhalt eaſilie perfourme, if thou procure, as neere as God ſhall aforde thee grace, to reade and vveigh that vvhich is heere conteined, vvith a repoſed and quiet ſpirite, vvith a meeke and humble ſpirite, vvith a ſpirite of patience and longanimitie, vvith a ſpirite altogether determined and reſolued, to ſeeke ſincerelie and purelie, not ſo much thine ovvne intereſt & contentment, as the honour and glorie of God, and to knovv his good vvill and pleaſure, and vvith all thy povver to put the ſame in execution. Neither muſt thou be ouercurious, or haſtie to paſſe on in reading the contents thereof, but rather endeuour to ſtaie thie ſelf ſom ſpace of time, in conſidering vvith much attention that, vvhich thou haſt read, and by this conſideration to ſtirre vp, and prouoke thy vvill and affection, to practiſe & excute that, vvhich thou ſhalt vnderſtand to be the beſt pleaſure of almightie God, and moſt profitable to thine ovvne ſaluation. This is that vvhich thou muſt doe, if thou pretend to take anie comfort or commoditie, by reading of ſpirituall and deuout bookes.

Novv

THE TRANSLATOVR

Novv then, deare Reader, hauing nothing els vvhereof to admoniſh thee, I vvil end this mie preface, and remitte thee to the Author him ſelf of this little vvoorke, deſiring thee, for mie ſmall paines beſtovved in the tranſlation, to be mindfull of me in thie praiers. Chriſt IESVS direct thee. At Louan the 25. of March, 1599.

Thy hartie vvellvviller and ſeruant in Chriſt IESVS. Rich. Gibbons.

THE

THE AVTHOR TO THE CHRISTIAN READER.

IT is a thing notorious, good Christian reader, that the bread, vvhich vve dailie eate, is not so necessarie for the maintenance of our natural life, as is the doctrine of the vvoord of God, for the conseruation of oure spiritual life. This doctrine teacheth vs tvvo principal things, to praie, and to vvoorke; vnto vvhich tvvo, be reduced al others vvhat-soeuer. Of these tvvo things infinite bookes haue ben vvriten. But for as much as this doctrine is so neceessarie at euerie foote-steppe that vve make (by reason of the continual dangers, and temptations of our life) I haue determined to resume heere in fevv vvoords (gathered out of al mie bookes) that vvhich hath seemed to me most fit for this purpose; to the end thou maist easilie beare about vvith the in thie bosom, that vvhich ought to be alvvais vvriten in thie heart. And therfore I haue heere gathered and put together Sixe briefe treatises; *one of* Mental praier, *taken ovvt of mie booke of Praier and Meditation, vvith al the fourteene meditations abbreuiated, vvhich vvere there set doune. And this treatise*

Sixe treatises of this booke.

1

tise I haue put in the first place, because these meditations, besides that they giue vs abundant matter vvhereof to meditate, be also the best persuasions and motiues that can be found, to bring men to liue vvel and vertuouslie. So that yf they serue not in the beginning for the exercise of meditation, yet they vvil serue for persvvasion to induce men to the feare of God, and changement of life. But because al men dooe not so much giue them selues to th'exercise of meditation, ether for their diuers affairs, or for other reasons vvhich they may haue; therfore that these also vvant not the succour and help of praier, I

2 *haue added an other treatise of* vocal praier, *conteining manie praiers, vvhich serue to obteine such vertues, as be most necessarie for th'edification of our sovvles.*

Trulie al holie scripture doth euerie vvhere declare vnto vs, the neede vvhich vve haue of these tvvo exercises, because they be the vveapons, vvhich vve haue most readie and at hand against our enimies, by vvhome vve be alvvais enuironed; & therfore vve must goe vvel armed vvith them, as long as our life lasteth. Heerehence it is that our Sauiour the night of his passion armed his disciples

Matth. 26. 41. *vvith praier, saying vnto them;* vvatch ye and praie that ye enter not into tentation: *and Dauid armed him self vvith meditation vvhen he*

Psal. 118. 29. *said;* vvere it not *(o lord)* that thy lavv is my meditation, I had then peraduenture

perished

perished in my humilitie: *that is, I was then verie likelie to haue fallen when tribulation came vppon me. Seeing therfore that these two weapons be so assured and proued for our warfare, it seemed to me conuenient to put them in this brife manual, that by such meanes they might be alwais at hand.*

Now for so much as in the beginning we diuided the whole summe of Christian doctrine into these two things, praier, & woorke; hauing spoken already of praier as wel Mental as Vocal, it ensueth that we treat hence forward of woork, *that is of* the instruction and order of our life, *hauing cheefelie regard of such as newlie begin to serue our Lord. And because of those som there be, that begin this life remainning still in the woorld, som others entering into* Religion; *for these last also I haue laid downe an other treatise,* in which the thornes and brambles of our euil inclinations and passions be rooted out, and in their place ar set the plantes of vertues, *which doe order and perfectionate our sowles. And albeit these two last treatises maie seeme to be different in the titles, neuertheles the documents conteined in them both (especiallie those which concerne vertues) serue no lesse for the one treatise, then for the other: because such as desire to be saued, haue no other way for the same, but to goe* from vertue to vertue, vntil they see the God of Gods in Sion, *that is in*

3

4

Psal. 83. 8.

the glorie vvhich is to com.

Beſides this, to th' end there vvant nothing for the dailie inſtruction of our life. I haue put heere alſo tvvoe other little treatiſes, vvhereof the one is of Penance and Confeſsion:
5 *the other is of* preparation for re-
6 ceiuing the bleſſed Sacrament of the altare. *And this may ſuffice for the preface of this little booke.*

THE

A SPIRITVAL DOCTRINE DEVIded into ſixe treatiſes.

The Firſt Treatiſe is, of *Mental Praier.*
The Second Treatiſe is, of *Vocal Praier.*
The Third Treatiſe is, *A Rule of good life for all ſorts of men.*
The Fourth Treatiſe is, *A Rule of good life for Religious men.*
The Fift Treatiſe is, of *The Sacrament of Penance.*
The Sixt Treatiſe is, of *receauing the bleſſed Sacrament*, vvith *a profeßion of the Catholique faith, according to the holy Councel of Trent.*

THE FIRST TREATISE OF MENTAL PRAIER.

THE FIRST PART VVHEREIN IS treated of Meditation.

OF THE FRVITE VVHICH VVE reape by Praier and Meditation.

CHAP. I

FOR ſo much as this litle treatiſe ſpeaketh of *Praier* and *Meditation*, it ſhal be good, in the beginning thereof, to laie dovvne in fevv vvordes the fruite vvhich is reaped by this holie excerciſe, to th'end that men may vvith a more frank & free hart giue them ſelues to the ſame.

It is a thing moſt euident, that one of the greateſt impediments & letts, vvhich man hath to hinder him from his laſt felicitie and bliſſe, is the euil inclination of his ſoule, and the difficultie and tediouſnes vvhich he feeleth in doing good: in ſo much that, if this difficultie vvere not, it ſhould be a moſt eaſie thing for him to runne the vvaie of vertues, and to obteine the end for vvhich he

vvas created. And therfore the Apoſtle ſaid.
Rom.7.22 *I am delighted vvith the lavv of God according to the invvard man: but I ſee an other lavv in my membres, repugning to the lavv of my mind, and captiuing me in the lavv of ſinne.* This is then the moſt general reaſon that can be giuen of all our euil.

But novv to quite our ſelus of this tedioùſnes & difficultie, & to make this affaire moſt eaſy, one of the things that moſt helpeth and
2.2.q.82. furthereth is *deuotion*. For, as S. Thomas ſaith
ar. 1. *deuotion* is no thing els, but a promptnes & readines to vvoorke vvel, vvhich quiteth our ſovvle of al this difficultie and tediouſnes, and maketh vs quick and nimble to all good. For deuotion is a ſpiritual refection, a refreſhing and devv of heauen, a blaſt and breathing of the holie Ghoſt, and a ſupernatural affection, vvhich ſo cõforteth, forceth, and transformeth or changeth a mans hart, that it geueth him a nevv taſt & deſire of ſpiritual things: and a nevv diſguſt and hatred of things that be ſenſual. And this dailie experience teacheth vs: for vvhen a ſpirituall perſon cõmeth from anie deepe & deuout praier, it is then that all his good purpoſes and deſires be renued: then be al his feruors and determinations to dooe good: then he deſireth to pleaſe and loue ſo good

and

and ſo ſvveete a lord, as God there ſhevved him ſelf to be: and to endure nevv labours & paines, and, that vvhich is more, to ſpend his blood for him: and then finallie is renued and floriſheth the freſhnes of our ſovvle.

And yf thou aſk me, by vvhat means vve com to obtaine this ſo mightie and noble affection of deuotion: to this anſvvereth the ſame holie Doctor aforenamed ſaying, that it is atteined by meditation and cõtemplation of heauenlie things, for that from the deepe meditation and conſideration of them, riſeth and ſpringeth vp this affection and feeling in the vvil, vvhich vve call deuotion, and vvhich inciteth and moueth vs to all good. And therfore is this holie and religious exerciſe ſo highlie praiſed, & commended of al Saincts, becauſe it is a meane to obtaine deuotion, vvhich, although it be but one vertue, maketh vs fit and moueth vs to al other vertues, and is as it vvere a generall ſpurre for them all. And yf thou deſire to ſee hovv true this is, conſyder hovv plainlie S. Bonauenture layeth it dovvne in theſe vvoords folovving.

If thovv vvilt ſuffer vvith patience vvhat ſoeuer aduerſities and miſeries of this life be a man of praier. If thou vvilt obtaine force and ſtrength to ouercom the tentations of the enemie, be a man of praier. If lib. medit. vitæ Chriſti c. 37.

thou vvilt mortifie thine ovvne vvil, vvith her euil appetites and paſsions, be a man of praier. If thou vvilt throughlie knovv the vvilines and ſubtiltie of the diule, and keepe thy ſelf from his ſnares and deceits, be a man of praier. If thou vvilt liue merelie in the ſeruice of God and paſſe on the vvaie of laboure and affliction vvith ſvveetenes and contentement of mind, be a man of praier. If thou vvilt exerciſe thy
Rõ. 13. 14 *ſelf in a ſpiritual kind of life, and not make prouiſion for the fleſh in cõcupiſcences, be a man of praier. If thou vvilt driue ovvt of thy mind th'importunat flies of vaine cares and thoughts, be a man of praier. If thou vvilt nouriſh thy ſovvle vvith the fatnes and marovv of deuotion, and haue it alvvais full of good cogitations and holy deſires, be a man of praier. If thou vvilt fortifie thy heart, in the good pleaſure of God, vvith a ſtout courage and ſtedfaſt purpoſe, be a man of praier. Finallie, If thou vvilt roote out al vices of thy ſoule, and ſet vertues in their places, be a man of praier, becauſe in it is receaued the vnction of the holie Ghoſt, vvhich teacheth our ſoule al things that be needfull. Moreouer if thou vvilt mount vp to the height and top of contemplation, and enioye the ſvveete embracings of the ſpovvſe, exerciſe thy ſelf in praier, becauſe this is the vvay by vvhich the ſovvle climmeth vp to the contemplation and taſt of celeſtial things. Thou ſeeeſt then of vvhat force and vertue praier is. And for the greater proofe of al that hath ben ſaid, ſetting aſide the teſtimonie of holie*

ſcriptu-

ſcripture, let this ſuffiſe for the preſent, that vve haue beard and ſeene, and ſee dailie by experience manie ſimple and vnlearned perſons, vvhoe by the vertue of praier haue obteined al the forſaid things, and manie greater alſo. Hitherto be the vvoords of S. Bonauenture. VVhat treaſure then, I praie yovv, can be founde more riche, or vvhat marchants ſhoppe better furniſhed vvith al ſort of goods, then this? But hearken vvhat an other holie and religious Doctor Laurentius Iuſtinianus ſaieth to this purpoſe, ſpeaking of the ſelf ſame matter.

By reaſon of vnſpotted praier (ſaith he) *the ſoule is clenſed from ſinne; the affection is comforted; Charitie is nouriſhed; the appetite of loue is increaſed; Faith is certified; Hope is ſtrengthned; the ſpirite reioiceth; the bovvels tremble; the heart is pacified; fiar is kindled; truth is diſcouered; tentatiõ is put to flight; beauines is caſt of; the ſenſes ar renued; the ſtrength vvhich vvas vveakened, is repaired; feruor is ſtirred vp; luke vvarmnes is abandoned; the ruſtines of vices is conſumed; and in the ſame exerciſe the liuelie ſparcles of heauenlie deſires doe ſhine brightlie, and the flame of godlie loue grovveth vp more and more. For the vndefiled praier of the ſoule is borne vppe vvith manie prerogatiues of merites, and is adorned vvith the beautie of manie ſpiritual priuileges, and vvith other principal vertues. In ſo much that the beauens ſtand alvvais open to praier: to it be diſcouered*

lib. de caſto cõnub. verbi & animæ c. 22.

uered and reueiled ſecretes: and the hearing of God is at all times attentiue to the ſame. This therfore maie be ſufficient for the preſent to make vs in ſom manner to ſee the fruite of this holie exerciſe.

OF THE MATTER REQVISITE to be vſed in meditation.

CHAP. II.

HAVING hitherto ſeene of hovv great fruite *Praier* and *Meditation* is, let vs novv cõſider vvhat thoſe things be of vvich vve ought to meditate. To vvhich point I anſvvere, that for ſo much as this holie exerciſe is principallie ordeined to breede in our hearts the loue and feare of God, & th'obſeruatiõ of his cõmandements: therfore the matter, moſt conueniẽt of this exerciſe, ſhalbe that vvhich moſt maketh to this purpoſe. And although it be true that all things created, and al holie ſcripture incite and moue vs to this, neuertheles, ſpeaking generallie, the myſteries of our faith vvhich be conteined in the *Symbole* named *Creede*, be moſt effectual and profitable for this end: becauſe in the ſame is treated of the benifits of God: of the final iudgment, of the paines of hel

ofhel, and of the glorie of heauen, vvhich be vehemẽt motiues to ſtirre vp in our hearts the loue and feare of God: and in it alſo is comprehended the life and paſsion of our Sauiour Chriſt, in vvhich conſiſteth al our good. VVherfore vvith great reaſon it maie be auouched that the moſt fit & propre matter of this exerciſe is the *Symbole*: although that alſo that maie be good for eche one in particuler, vvhich ſhall moſt moue his heart to the loue and feare of God.

Novv according to this, for th'inſtruction of thoſe that be nouices & beginners in this vvaie, to vvhome it is expedient to giue meate as it vvere chevved & digeſted before I vvil ſet dovvne heere breeflie tvvo ſorts of meditations for al the daies of the vveeke, one for night, and the other for morning, dravven, for the moſt part, out of the myſteries of our faith: to the end that as vve giue dailie to our body tvvo refections, ſo likevviſe vve giue to our ſovvle, vvhoſe foode is the meditation and conſideration of heauenlie things. Of theſe meditations ſom appertaine to the myſteries of the ſacred paſsion and reſurrection of Chriſt: ſom others to the other myſteries of vvhich vve haue ſpoken heretofore. And yf peraduenture anie bodie ſhould not haue ſo much

tyme as to recollect him self twyse a day, at the least he may meditate one part of these mysteries in one vveeke, and th'other in an other, or els entertaine him self in those onlie of the passion and life of Christ, vvhich be the most principall; albeit the others must not be left, especiallie in the beginning of anie mans conuersion, because they be most conuenient for that time, in vvhich the feare of God, together vvith sorovv and detestation of our sinnes, is principallie required.

HEERE FOLOVV THE FIRST SEVEN MEDITATIONS for the daies of the vveeke.

Mondaie night. Of the knovvledg of thy sinnes and thy self.

THIS daie thovv maist attend to the knovvledge of thy sinnes, and to the knovvledge of thy self, that in the one thovv see hovv manie euils thovv hast, and in the other thou vnderstand that thou hast no good vvhich cõmeth not from God, vvhich is the vvaie to obtaine Humilitie mother of all vertues.

1. For this thovv must first think vppon the numbre of the sinnes of thie life past, specially vppon those offences vvhich thovv did-

deſt commit in the time vvhen thou hadſt leaſt knovvledge of God. For yf thou canſt vvel vevv them, thou ſhalt find that they haue exceeded in number the verie haires of thy head, and that thou didſt liue at that time as a heathen that knovveth not vvhat God is.

After this runne ouer breeflie the ten commandements, and the ſeuen deadlie ſinnes, and thou ſhalt ſee that there is no one of them al, in vvhich thou haſt not oftentimes offended in vvoork, vvoord, or thought.

Secondlie, runne ouer al the benefits of God, and all the times of thy former life, and conſider vvherein thou haſt imploied them, for ſo much as thou muſt geue accompt of them al to God. VVherfore tell me novv, vvherein haſt thou ſpent thy childhood? vvherein thy infancie? vvherein thy yovvth? and finallie in vvhat al the daies of thy life? vvherein haſt thou occupied thy bodilie ſenſes, and the povvers of thy ſoule, vvhich almightie God gaue thee to the end thou ſhouldeſt knovv & ſerue him? vvherein haſt thou imploied thine eyes, but in beholding vanities? vvherein thine ears, but in hearing lies? vvherein thy toung, but in a thovvſand manners of ſvvearing & murmuration? vvherein thy taſt, ſmelling and tou- 2.

touching but in delices & ſenſual pleaſures.

VVhat profit haſt thou taken by the holie Sacraments, vvhich God ordeined for thy remedie? vvhat thankes haſt thou giuen him for his benefits? Hovv haſt thou anſvvered to his inſpirations? vvherein haſt thou ſpent thy health, and the ſtrength and habilities of nature, and the goods vvhich ar named of fortune, and the means and opportunities to liue vvel? vvhat care haſt thou had of thy neighbours, vvhich God hath cõmended vnto thee, and of thoſe vvoorks of mercie, vvhich he appointed thee to vſe tovvards them? Think then, vvhat anſvvere vvilt thou make at the daie of accoumpt, vvhen God ſhall ſaie vnto thee. Giue me an accoumpt of thy ſtevvard-ſhippe, and of al my goods committed to thy charge, for the tyme is novv expired, and thou ſhalt haue no more to dooe vvith them.

O drye and vvithered tree, readie for euerlaſting torments! vvhat vvilt thou anſvvere at that daie, vven they ſhall aſk thee an accoumpt of al the time of thy life, and of all the minutes and moments of the ſame?

3 Thirdlie think vppon the ſinnes vvhich thou haſt committed, and doeſt euerie day commit ſince the time thou haſt had more light to knovv God, and thou ſhalt find that

that yet ſtill the ould Adam liueth in thee vvith manie of his ould rootes & cuſtoms. Conſider then hovv vnreuerent thou haſt ben, and yet art tovvards God, hovv vnthankful for his benifits, hovv rebellious & ſtifnecked to his inſpirations, hovv ſlovvthful in things apparteining to his ſeruice: vvhich thou neuer doeſt vvith ſuch readines and diligence, nor vvith ſuch pure intention as thou oughteſt, but for ſom other reſpects and commodities of the vvorld.

Conſider alſo hovv ſeuere and hard thou art vvith thy neighbour, and hovv pitiful and fauourable tovvards thy ſelf, vvhat a frind of thine ovvne vvil, of thy fleſh, of thy eſtimation, and of al other thy commodities. Behould hovv thou art alvvaies provvde, ambitious, angry, raſh, vain-glorious, enuious, malitious, delicate, inconſtant, light, ſenſual, a frind of thy paſtimes, of pleaſant companies, of laughing, ieſting, & babling.

Conſider likevviſe hovv changeable thou art in thy good purpoſes, hovv vnaduiſed in thy vvordes, hovv head-long in thy deedes, hovv covvardous & faint harted in vvhat ſoeuer matters of vveight and importance.

Fourthlie vvhen thou haſt conſidered in this ordre the multitude of thy ſinnes, behould 4

hould forthvvith their greeuouſnes, that thovv maiſt ſo perceiue hovv thy myſeries be increaſed on euerie ſide: to vvhich purpoſe thovv muſt vevv vvel theſe *three circumſtances* in the ſinnes of thy life paſt; to vvit *againſt vvhome* thou haſt ſinned; for *vvhat cauſe* thou haſt ſinned; and in *vvhat manner* thou haſt ſinned. If thou conſider *againſt vvhome* thou haſt ſinned, thou ſhalt find that thovv haſt ſinned *againſt God*, vvhoſe goodnes and maieſtie is infinite; vvhoſe benefits and mercies tovvards mankind doe exceede euen the ſands of the ſea; in vvhome be al titles of excellencie and honour that can be imagined; & to vvhom al dutie and homage is due euen in the higheſt degree of bounden dutie. If thovv conſider *the cauſe for vvhich* thou haſt ſinned, it vvas but for a point of eſtimation, for a beaſtle delight, for a trifle of commoditie, and oftentimes vvithout anie commoditie at al, onlie for cuſtom and contempt of God. But novv *after vvhat manner* haſt thou ſinned? Suerlie vvith ſuch facilitie, vvith ſuch boldnes, ſo vvithout ſcruple and remorſe of conſcience, ſo vvithout feare, yea for the moſt part vvith ſuch eaſines and contentment, as yf thou haddeſt ſinned againſt a God of ſtravv, that nether knevv nor ſavve

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vvhat paſſeth in the vvorld. Is this then the honour due to ſo high a maieſtie? Is this the thankſe-geuing for ſo manie benifits? Is this the recompence vvorthie to be made for his pretious bloud ſhed vppon the Croſſe? and for thoſe ſtripes and buffets vvhich he ſuffred for thy ſake? O miſerable and vvretched creature that thovv art! miſerable, for that vvhich thovv haſt loſt; more miſerable, for that vvhich thovv haſt cõmitted; and moſt miſerable of al, yf yet thovv ſee not thine ovvne perdition.

5. After al this, it is a thing of great profit and importance to fix the eys of thy conſideration in thinking vppon thine ovvne baſenes, that is, hovv of thy ſelf thovv haſt nothing els but nothing and ſinne, and that vvhatſoeuer is beſides this is of God, it being a thing moſt euident, that as vvell al the goods of *Nature*, as alſo thoſe of *Grace*, vvhich be the greateſt, be all and vvholie his & from him. For his is the grace of *Predeſtination*, vvhich is the fountaine of al other graces, his is the grace of *Vocation*, his the grace *Concomitant*, vvhich aſsiſteth thee in dooing all good, his the grace of *Perſeuerance*, and finallie his the grace of *Euerlaſting life*. This being ſo, vvhat haſt thou of thy ſelf, vvherof to glory and vaunt, but nothing and

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ſinne? Repoſe then a little in the conſideration of this thy nothing, eſteeming this onlie to be thine ovvne riches, and al the reſt that thou haſt, to be of the lavv of God: to the end thou maiſt ſee cleerelie, and as it vveere feele vvith thy hands vvhat thou art, and vvhat God is, hovv poore thou art, and hovv riche he is: Conſequentlie hovv little thou oughteſt to truſt & eſteeme thy ſelf, and hovv much to truſt in God, to loue him, and to glory in him.

VVhen thou haſt vvel conſidered al theſe things afore ſayd, think then of thy ſelf as baſelie as thou poſsibly canſt. Think that thou art a place vvhere reedes grovv, vvhich be chaunged vvith euerie vvinde, vvithout vveight, vvithout force, vvithout firmnes, vvithout ſtay, & vvithout anie mãner of being. Think that thou art a lazarus lying fovver days dead, that thou art a ſtinking and abominable carcas, ſo full of vvormes, and of ſo vyle a ſtentch, that ſo manie as paſſe by thee, doe ſtoppe theire noſes, and ſhut their eys that they may not ſee thee. Think that in this ſort thou doeſt ſtink in the ſight of God and of his Angels, and eſteeme thy ſelf vnvvorthie to lift vp they eys tovvards heauen, vnvvorthie that the earth ſhould beare thee, vnvvorthie that

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anie creatures ſhould ſerue thee, vnvvorthie of thé bread thou eateſt, and vnvvorthie of the light and ayer that thou receaueſt.

Caſt thy ſelf dovvne proſtrate vvith that publique vvoman ſinner at our Sauiours feete, and couering thy face for verie ſhame and confuſion, vvith the like ſhame that a vvomã vvould appeare before her huſband, vvhen ſhe hath committed treaſon and adulterie againſt him, and vvith great ſorovv and repentance of hart, deſire him to pardon thy ſinnes and offences, and that of his infinite pitie and mercie it vvil pleaſe him to receaue thee againe into his hovvſe. Luc. 7. 37.

Tevvſday night. Of the miſeries of mans life.

THIS day thovv haſt to meditate vpon the miſeries of mans life, that by them thou maiſt ſee hovv vaine the glory of this vvoorld is, and hovv little to be accoumpted of, ſeeing it is built vppon ſo vveake a foundation as this miſerable life of ours is. And albeit the diſtreſſes and miſeries of this life be almoſt innumerable, yet maiſt thou, for the preſent, conſider cheeflie theſe ſeuen.

Firſt conſider hovv ſhort this life is, ſeeing the longeſt terme thereof, paſſeth not threeſcore

ſcore and ten, or fovverſcore yeares: for all the reſt, if yt be anie thing prolonged, as the Prophet ſaith, is but labour and ſorovv. And yf thou take out of this the time of thy infancie, vvhich is rather a life of beaſtes then of men, and that vvhich is ſpent in ſleeping, vvhen vve doe vſe neither ſenſe, nor reaſon vvhich maketh vs men, thou ſhalt find it to be a great deale ſhorter, then it ſeemeth vnto thee. Beſides al this, yf thou compare the preſent life vvith th'eternitie of the life to com, it vvil ſcarſly ſeeme vnto thee ſo much as a minute, vvhereby thou ſhalt eaſilie perceaue hovv far out of the right vvay thoſe perſons be, vvhoe to enioy the little blaſt of ſo ſhort a life, dooe put them ſelues in hazard to looſe the quiet reſt of the life, that ſhall endure for euer.

Pſalm. 89. 11.

2. Secondlie conſider hovv vncertaine this life is, vvhich is an other miſerie beſides the former, for it is not onlie of it ſelf verie ſhort, but euē that ſmale cōtinuance of life, vvhich it hath, is not aſſured but douteful. For hovv manie arriue to thoſe threeſcore and ten, or fovverſcore years vvhich vve ſpake of? In hovv manie is the vvebbe cut of, euen vvhen it is ſcarcely begon to be vvouen? Hovv many flitter out of this vvorld, euen in the flovver (as they terme it) of their age, and

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in the very bloſſom of theyr youth? *Ye knovv not* (ſaith our Sauiour) *vvhen the lord of the houſe commeth; at euen, or at midnight, or at the cock crovving, or in the morning.* Mar. 13. 35.

And the better to vnderſtand this, and to haue ſom feeling of the matter, as in deede it paſſeth, it ſhal be a good help vnto thee to cal to mind the death of manie perſons vvhich thou haſt knovvven in this vvorld, eſpeciallie of thy frinds and acquaintance, and of ſome vvorſhipful & famous perſons, vvhom death hath aſſaulted in diuers ages, and vtterlie beguiled of al theyr fond deſignments & vaine hopes,

3 Thirdlie conſider hovv fraile and brickle this life is, and thou ſhalt find, that there is no veſſel of glaſſe ſo fraile as it is, in ſo much that the ayer, the ſonne, a cuppe of cold vvater, yea the verie breath of a ſick man, is ſufficient to bereue vs of our life, as it appeareth by dailie experience of manie perſons, vvhom the leaſt occaſion, of the afore reherſed, hath ben able to ouerthrovv and beate to the grovvnd, euen in the moſt floriſhing time of their age.

4 Fovverthlie conſider hovv mutable this life is, and hovv it neuer continueth in one ſtay, for vvhich purpoſe thou muſt conſider the great alterations of our bodies, vvhich

neuer remaine in one ſtate of health and diſpoſition; and much more the mutations and changements of our mindes, vvhich be alvvais altered, as the ſea, vvith diuers vvinds and vvaues of paſsions, appetites, and cares, vvhich trouble & diſquiet vs euerie hovver; and finallie the varieties, vvhich they terme of *fortune*, vvhich neuer ſuffereth the affairs of mans life to perſeuer in the ſelf ſame ſtate, and in the ſame proſperitie and contentment, but alvvais turneth her vvheele, and roleth vp and dovvne from one place to an other. And aboue al this conſider hovv continual the mouing of our life is, ſeeing it neuer reſteth day nor night, but goeth ſhortening from time to time. Novv according to this reckning vvhat is our life, but a candle that ſtill conſumeth and the more it burneth and giueth light, the more it vvaſteth avvay? vvhat is our life but a floure that openeth in the morning, that at noonetide fadeth avvay and at euening is cleene dried vp?

In reſpect of this continual mutation and changement, God ſaid by the Prophet Iſaie. *Al fleſh is hay, and al the glorie thereof is as the flovver of the feeld.* Vppon vvhich vvoords S. Hierom ſaith. *Truſte vvhoſoeuer vvil conſider the frailtie of our fleaſh, and hovv in al minutes and moments of times vve grovv and vvax avvay and neuer*

Iſaie 40. 6.

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abyde in one ſtate, and hovv euen this, in vvhich vvee ſpeake, copy and vvrite, is ſo much paſt of our life; he vvil nothing dout to call our fleſh hay, and al the glorie of the ſame as the flovver of hay; or as the medovves of the feelds. He that vvas an infant, becommeth a child; he that vvas a child, vvaxeth ſuddenlie a young man; and by vncertaine ſpaces of time is chaunged to be old and aged, and doth before maruaile to ſee him ſelf aged, then he vvondereth that he is not young. The beavvtiful vvoman vvhich did dravv after her ſo manie companies of fooliſh young men, ſhevveth her vvrinckled forhead, and ſhe that before vvas ſo greatlie loued, is aftervvards vtterlie contemned.

Fiftlie conſider hovv deceitfull our life is, (vvhich peraduenture is the vvoorſt propertie it hath, for ſo much as it deceaueth ſo manie, and yet hath ſo manie blind louers of it,) becauſe being in deede verie laide and filthie, it ſeemeth vnto vs beautiful; being bitter, it ſeemeth ſvveete; being but ſhort, to euerie one his ovvne life ſeemeth long; and being ſo miſerable, it ſeemeth ſo amiable that there is no trauel nor daunger, to vvhich men dooe not expoſe them ſelues for the ſame, although it be vvith peril and hazard of their life euerlaſting, dooing things vvhereby they com to loſe it. 5

Sixtlie conſider hovv beſides this that our 6

life is ſo ſhort, as hath ben ſaid, yet that litle time vve haue to liue is ſo ſubiect to ſo manie miſeries both of the ſoule and bodie, that all it laied together is nothing els but a vale of teares, and a maine ſea of infinite miſeries. Sainct Hierom vvriteth, that Xerxes that moſt mightie king, vvho threvv dovvne mountaines & dried vp the ſeas, as on a time he vvent vp to the toppe of a high hill, to take a vevve of his huge armie, vvhich he had gathered together of infinite people, after he had vvel ſeene them, it is ſaid that he vvept. And being demanded the cauſe vvherefore he vvept? he anſvvered and ſaid; I vveepe becauſe vvithin theſe hundred yeares, there ſhal not one of al this huge armie, vvhich I ſee here preſent before me, be left aliue.

tom. 1. epiſtol. 3. cap. 11.

O that vvee might, ſaith S. Hierom. *aſcend vp to the toppe of ſom high place, that vve might ſee frõ thence al the vvhole earth vnderneath our feete. From thence ſhouldeſt thou ſee the ruines and miſeries of the vvhole vvorld, and nations deſtroied by nations, and kingdoms by kingdoms. Thou ſhouldeſt ſee hovv ſom vvere tormented, ſom murdered, ſom drovvned in the ſea, ſom others lead avvaie captiues. In one place thou ſhouldeſt ſee mariages and mirth, in an other dolefull mourning and lamentatiõ, heere ſom borne, there ſom others die, ſom flovving in riches, and others begging from dore to dore. To be*

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ſhort thou ſhouldeſt ſee not onlie the huge armie of Xerxes, but alſo al thoſe in the vvorld that be novv aliue, vvithin theſe fevv daies to end their liues.

Runne ouer al the diſeaſes and paines of a mans bodie; and al the afflictions and cares of the mind: and al the perils and daungers vvhich be incident as vvel to al eſtates, as to al ages of men, and thou ſhalt ſee yet more euidentlie hovv manifold the miſeries of this life be: for by ſeeing hovv little a thing al that is, vvhich the vvorld can aford thee, thou ſhalt com more eaſilie to deſpiſe & contemne vvhat ſoeuer the ſame hath in it.

Finallie after al theſe miſeries, there folovveth the laſt miſerie that is death, vvhich is as vvel to the bodie as to the ſovvle, of al terrible things the verie laſt, and moſt terrible. For the bodie ſhall in a moment be depriued, and ſpoiled of vvhat ſoeuer it hath: and of the ſovvle there ſhal then be made a reſolute determination, vvhat ſhal becom of it for euer and euer. 7

Al this vvil make thee vnderſtand hovv breefe & miſerable the glorie of the vvorld is, for as much as the life of vvorldlings, vppon vvhich it is founded, is ſuch as vve haue heere laid dovvne: and conſequentlie hovv the ſame deſerueth to be abhorred, deſpiſed, contemned.

VVenſdaie night. Of the houre of death.

THIS daie thou muſt meditate vppon the hovver of death, vvhich is one of the moſt profitable conſiderations that may be, as vvel for the obteining of true vviſdom, and eſchevving of ſinne, as alſo for begining to prepare thy ſelf for the hovver of accoumpt.

1 Conſider then firſt of al hovv vncertaine that hovver is in vvhich death vvil aſſault thee, becauſe thou knovvveſt not nether in vvhat time, nor in vvhat place, nor in vvhat diſpoſition it vvil com vppon thee. Onlie thou knovvveſt for certaine that die thou muſt, al the reſt is vncertaine, ſauing that ordinarilie this houre is vvont to ſteale vppon vs, at ſuch time as a man is moſt careles, and thinketh leſt of it.

2 Secondlie conſider the ſeparation vvhich ſhalbe at that time, not onlie betvvixt vs & al ſuch things as vve loue in this vvorld, but alſo betvvene the ſovvle and the bodie ſuch auncient and louing companions. If the baniſhement from our natiue countrie, and frō the natural ayer in vvhich a man hath ben bredde and brought vp, ſeeme a thing ſo grieuous, although the baniſhed man might carie avvaie vvith him vvhat ſoeuer he loueth

neth;hovv much more grieuous then ſhal that vniuerſal baniſhment be from al things that vve haue, from our hovvſes, from our goods, from our frinds, frō our father,, from our mother, from our children, from this light and common ayer, and finallie from al things of this vvorld. If an oxe make ſo great a bellovving vvhen he is ſeparated from an other oxe vvith vvhom he did dravve the plovve; vvhat a bellovving vvil thie heart then make, vvhen thou ſhalt be ſeparated from al thoſe, in vvhoſe companie thou haſt caried the yoke and burthens of this life?

Conſider alſo the paine vvhich a man ſhall then receiue, vvhen he ſhal ſee repreſented before him in vvhat caſe his bodie & ſovvle ſhalbe after his death: for as tovvching the bodie, he knovvveth alredie that better prouiſion can not be made for it, then a pitte of ſeuen foote long in the companie of other dead bodies. But as concerning the ſovvle, he knovvveth not certainlie, vvhat ſhal becom of it, nor vvhat ſort ſhal befall it. This is one of the greateſt angvviſhes and griefes that men ar then trovvbled vvith, to vvit, that there is to enſue glorie and paine euerlaſting, & that they be then ſo neere to th'one and th'other, & yet knovv not vvhi- 3

ther of theſe tvvo lottes, being ſo far different as they ar, ſhall fall vnto theyr ſhare.

4 After this angvviſh there folovveth an other no leſſe then this, to vvit the accompt vvhich muſt be giuen there, and vvhich is ſuch that it maketh euen the moſt ſtovvteſt to tremble and quake. It is vvriten of holie Arſenius that being at the point of death he began to be afraied. And as ſom of his diſciples ſaid to him, vvhat, father, ar you novv afraied? he anſvvered. Mie ſonnes this feare is not nevv to me, becauſe I haue alvvaies liued vvith the ſame. Moreouer at that time al the ſinnes of a mās life paſt, ar repreſented vnto him like a ſquadron of enemies that com to aſſault him; and thoſe vvhich be the greateſt, and vvherein he tooke greateſt delight, ar then repreſented more liuelie, & ar cauſe of greater feare. O hovv bitter ſhal the remembrance of delights and pleaſures paſt be at that time, vvhich in other times ſeemed ſo ſvveete? Trulie the vviſeman had
Prou. 23. good reaſon to ſaie. *Regarde not the vvine vvhen it is redd, and vvhen it ſhevveth his colour in the glaſſe; for although at the time of drinking it ſeeme delectable, yet at the end it vvil bite like a ſerpent, and poiſon like a cocatrice.* Theſe be the dregges of that poiſoned cuppe of the enimie. Theſe be the leauings of the cuppe of Babylon ſo

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gylted vvithout. At that time a miſerable man, ſeeing him ſelf enuironed vvith ſo manie accuſers, beginneth to feare the threed of this iudgement, and to ſaie vvith him ſelf. O miſerable vvretch that I am vvho haue liued ſo deceaued, and haue vvalked ſuch vvaies! vvhat ſhal becom novv of me in this iudgement? If S. Paul ſaie that *VVhat things a man doth ſovv, thoſe alſo ſhal he reape*. I that haue ſovven no other thing but vvorks of fleſh, vvhat hope I to reape thereof but corruption? yf S. Iohn ſaie that no polluted thing ſhall enter into that ſoueraigne Citie vvhich is al of pure gold, vvhat hope maie I haue vvho haue liued ſo abominablie and ſo filthilie? *Galat. 6. 8* *Apoc. 21.*

After this there folovv the Sacraments of Confeſsion, of the Altar, and of Extreme vnction, vvhich is the laſt ſuccour that the Catholique Church can help vs vvithal in that trovvbleſom time: & therefore as vvel heerein as in other things, thou muſt conſider the griefes and angvviſhes of mind, vvhich a man ſhall then ſuffer for his vvicked life paſt; and hovv gladlie he vvil vviſh that he had taken an other vvaie: and vvhat kind of life he vvould then lead, yf he might haue time to dooe the ſame; and hovv he then vvil enforce him ſelf to call vppon almighte God,

God, vvhen the paines and increasing of his sicknes vvil scarcelie permitte him to dooeit.

6 Consider also those last accidents & pangs of sicknes, vvhich be as it vvere messangers of death, hovv terrible and fearful they be: the breast riseth and panteth; the voice vvaxeth hoarce; the feete begin to die; the knees vvax cold & stiffe; the nostrels runne out; the eys sink into the head: the countenance seemeth dead: the toung faultereth & is not able to doe his office: & finallie by the hast vvhich the sovvle maketh to depart out of the bodie, all the senses being troubled doe lose their force and vertue.

7 But above al, the sovvle is shee that then suffreth greatest troubles: for at that time shee is in a great conflict and agonie, partlie for her departure, and partlie for feare of the accoumpt vvhich she must giue; because she is naturallie loth to depart from the bodie, and liketh vvel her abode therein, and feareth her reckoning.

Novv vvhen the sovvle is departed from the bodie, there remaine yet tvvo vvais to goe: th'one is to accompaine the bodie vnto the sepulchre; th'other is to folovv the sovvle vntil her cause be determined: and thou must vievv vvhat shall befall to ech of these parts.

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Conſider then in vvhat ſort the bodie remaineth after his ſovvle hath forſaken it, & vvhat a vvorthie garment that is vvhich they prouide to burie it in, and vvhat haſt they make to get him ridde ovvt of the hovvſe. Conſider his funeralls vvith al that paſſeth in the ſame, the ringing of bells; the praying for him; the doleful ſeruice and ſinging of the Church; the accompanying, and ſorovv, & vveeping of frinds; and finallie al th'other particulers that ar then vvoont to happen, vntill the bodie be left in the graue, vvhere it ſhall lie buried in that earth of perpetual obliuion and forgetfulnes. 8

VVhen thou haſt left the bodie in the graue ſolovv forthvvith the ſovvle, and behould vvhat vvay ſhe taketh through that nevv region, and vvhat ſhal becom of her, and vvhat iudgement ſhe ſhall haue. Imagin that thou art novv preſent at this iudgemẽt, and that al the court of heauen expecteth the end of this ſentence, vvhere the ſovvle ſhal be charged and diſcharged of al that ſhe hath receaued euen to the valevv of a pinnes point. There ſhalbe taken accoũpt of the life, of the goods, of the familie and hovvſhold, of the inſpirations of God, of the means and opportunities vve had to lead a good life, and aboue al of the accoumpt 9

vve haue made of the moſt pretious bloud of our Sauiour, and of the vſe of his ſacraments. And there ſhal euerie one be iudged according to the accoumpt he ſhall make of that, vvhich he hath receaued.

Thurſdaie night. Of the daie of iudgment.

THIS daie thou ſhalt meditate vppon the daie of the general iudgement, that by meanes of this conſideration, thoſe tvvo principall affections maie be ſtirred vp in thy ſoule, vvhich euerie faithfull Chriſtian ought to haue, to vvit the feare of God, and abhorring of ſinne.

I Conſider firſt vvhat a terrible daie that ſhalbe, in vvhich the cauſes of al the childrē of Adam ſhalbe examined, the proceſſes of al our liues concluded, and a definitiue ſentence giuen vvhat ſhal be of vs for euermore. That daie ſhall compriſe in it ſelf al the daies of al ages, as vvel preſent and paſt, as to com; becauſe in it the vvorld ſhall giue accoumpt of al thoſe times, and in it ſhall almightie God povver out his anger and indignation, vvhich he hath gathered & laid vp in al ages. Hovv violentlie ſhal the maine floud of Gods indignation breake out at that daie, conteining in it ſo maine flouds of anger and

and vvrath, as there haue ben ſinnes committed ſince the creation of the vvorld.

Secondlie cõſider the fearful ſignes vvhich ſhal goe before that daie: for as our Sauiour ſaith, before the comming of this daie, there ſhalbe ſignes in the ſunne, in the moone and in the ſtarres, and finallie in all the creatures of heauen and earth, for they all ſhal haue as it vvere a feeling of their end, before they end in deede; and ſhal tremble and beginne to fal, before they fal in deede. But men (ſaith he) ſhal goe dried vp and vvithered for feare of death, hearing the terrible rorings of the ſea, and ſeeing the great vvaues and tempeſtes vvhich ſhal riſe in it, and foreſeeing by this the great calamities and miſeries vvhich ſuch feareful ſignes dooe threaten to the vvorld. And ſo ſhal they goe aſtonied and amazed, their faces pale and diſſigured, themſelues dead before death, and condemned before ſentence be giuen; meaſuring the perils imminent, by their ovvne preſent feares, & euerie one ſo occupied vvith his ovvne affairs, that none ſhal think of others, no not the father of his ſonne. None ſhal then haue to doe vvith anie, or for anie, becauſe none ſhalbe ſufficient for him ſelf alone. 2 Luc. 21.

Thirdlie conſider that vniuerſal floud of fier that ſhal com before the iudge, and that 3

dread-

dreadful ſovvnd of the trompet vvhich the Archangel ſhal blovv to ſommon and call al the generations of the vvorld to aſſemble together in one place, and to be preſent at there iudgement, and aboue all that dreadful maieſtie vvith vvhich the iudge ſhall com.

4 After this conſider the ſtreight accoumpt vvhich ſhal there be required of euerie mā.

Iob 9. *Trulie* (ſaith Iob) *I knovv it is ſo, and that no man can be iuſtified, yf he be compared vvith God. If he vvil conted vvith him* (in iudgement) *of a thovvſand things* (that he ſhall charge him vvithal) *he ſhal not be able to anſvvere vnto one.* VVhat then ſhal euerie vvicked perſon think at that time vvhen God ſhal enter vvith him into this examination, & ſhal there vvithin his ovvne conſcience ſaie thus vnto him. Com hither thou vvicked felovv, vvhat haſt thou ſeene in me that thou ſhouldeſt thus deſpiſe me, and goe to mine enimies ſide? I haue created thee to my image and likenes: I haue giuē thee the light of faith & made thee a Chriſtiá, & redeemed thee vvith mine ovvne propre bloud, for thee haue I faſted, traueilled from place to place, vvatched, laboured & ſvveat droppes of bloud, for thee haue I ſuffred perſecutions, ſcourgings, blaſphemies, reproches, bufferings, diſho-

diſhonours, torments, and the Croſſe. VVitnes be this Croſſe and nailes vvhich appeare heere. VVitnes be theſe vvounds of my hãds & feete vvhich remaine in mie bodie. VVitnes be heauen & earth before vvhom I ſuffered. Novv vvhat haſt thou donne vvith this thy ſoule vvhich I vvith my bloud purchaſed to be mine? In vvhoſe ſeruice haſt thou emploied that vvhich I bought ſo deerelie? O fooliſh and adulterous generation! VVhie vvouldeſt thou rather ſerue this thy enimie vvith paine, then me thy Creator & Redeemer vvith ioy? I called you oftentimes, & ye vvould not anſvvere me; I knocked at your gates, and ye vvould not avvake; I ſtretched out my hands on the croſſe, & ye vvould not behold them. Ye haue deſpiſed my counſels vvith al my promiſes & threatnings: vvherfore ſpeake novv o ye Angels, iudge ye other iudges betvvixt me and my viniard, vvhat could I haue donne more for it then I haue donne?

Novv vvhat anſvvere can the vvicked make heere? ſuch as ſcoffe at holie things? ſuch as mocke vertue? ſuch as contemne ſimplicitie? ſuch as haue made more accoumpt of the lavves of the vvorld then of the lavves of God? ſuch as haue bene deaffe at al his callings, vnſenſible to all his inſpirations, rebel-

rebellious againſt his commandements, obdurate and vnthankful for al his chaſtiſements & benefits? vvhat vvil thoſe anſvvere vvho haue liued, as if they had beleeued that there vvere no God; and ſuch as haue made accoumpt of no lavve, but onlie of their ovvne intereſt and commoditie? *VVat vvil ye dooe* (ſaith the Prophet Iſaie) *in the daie of viſitation and calamitie vvhich commeth from afarre?* Vnto vvhome vvil ye flie for ſuccour and help, and vvhere vvil you leaue your glorie; that ye be not caried avvaie priſoners, and fal vvith thoſe that ar dead?

Iſai. 30. 27.

5 Fiftlie conſider after al this that terrible ſentence vvhich the iudge ſhal thunder out againſt the vvicked; and that dreadful ſaying vvhich ſhal make the ears of al that ſhal heare it to glovve and tingle. *His lippes* (ſaith the Prophet Iſaie) *ar ful of indignation, and his toung like a conſuming fiar*. VVhat fiar ſhal burne ſo hoat as theſe vvords; *Depart from me ye vvicked and curſed into euerlaſting fiar, vvhich is prepared for the diuel and his Angels*; In vvhich vvords and eche of them thou haſt much to feele & think of, as of that doleful departing; of that malediction and curſe; of that fiar; of that companie of diuels and vvicked ſpirites; and that vvhich is aboue al, of that eternitie vvhich ſhal neuer end.

Iſai. 10. 3.

Math. 25. 41.

Fridaie

Fridaie night of the paines of hell.

THIS daie thou ſhalt meditate vppon the paines of hell, that vvith this conſideration alſo, thy ſovvle maie be the more confirmed in the feare of God, & abhorring of ſinne.

1 Theſe paines, ſaith Sainct Bonauenture, ar to be conceiued vnder ſom ſuch corporal formes and ſimilitudes, as the Saincts haue taught vs. VVherfore it ſhalbe a thing verie conuenient to imagin the place of hell (as the ſame doctor ſaith) to be as it vvere an obſcure and dark lake vnder the earth; or as a moſt deepe pitte full of fier; or as a horrible and dark Cittie vvholie burning vvith fierce flames of fier: in vvhich none other noiſe vvere to be heard, but the hovvlings and lamentations of helliſh tormentors, & tormented perſons, vvith continual vveeping and gnaſhing of teeth.

Bonauent. in faſciculario c. 3.

2 Novv in this vnfortunate place the damned ſuffer tvvo principal ſorts of paines, th'one called by the Diuines *pœnam ſenſus*, a ſenſible paine; th'other *pœnam dæmni*, a paine of loſſe. As tovvching the firſt paine, to vvit of the ſenſe, conſider that then, there ſhalbe no ſenſe at all, neither vvithin, nor vvithout the ſovvle, vvhich ſhal not ſuffer his propre

torment. For like as the vvicked offended God vvith al theire membres and ſenſes, and made armour of them al to ſerue ſinne, euen ſo vvil he ordain that ech one of them ſhalbe there tormented vvith his peculiar torment and paie according to his deſert. There ſhall the vvanton and lecherous eyes be tormented vvith the vglie ſight of diuels. There ſhall the eares vvhich vvere accuſtomed to heare lies and filthie talke, heare perpetual blaſphemies and lamentations. There the noſtrels, vvhich ſo much loued perfumes & ſenſual ſmels, ſhalbe filled vvith intolerable ſtench. There the taſte, vvhich vvas cheriſhed vvith ſo diuers kinds of meats and delicacies, ſhalbe tormented vvith rauenous hunger & thirſt. There the toung, ſo much giuen to murmuring and blaſpheming, ſhalbe extreme bitter vvith gall of ſerpents. There the touching, ſo great a frind of delicate and ſoft things, ſhal ſvvimme as it vvere in the cold yſe of the riuer Cocytus, and betvvixt the extreme heates and flames of fiar. There the imagination ſhal ſuffer vvith the apprehenſion of greefes preſent; the memorie by calling to mind the pleaſures paſt; the vnderſtanding vvith the repreſentation of euils that ar to com; & the vvil vvith the extreme anger and furie vvhich the vvicked haue

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in that place againſt God. Finallie there ſhalbe heaped together al the miſeries and torments that poſsiblie can be imagined. For as S. Gregorie ſaith, there ſhalbe cold intollerable: fiar vnquenchable, the vvorme of cõſcience immortall, ſtenche inſupportable; darknes palpable: vvhippes of tormentours: viſion of diuels: confuſion of ſinnes: and deſperation of al goodnes. Novv tel me, yf it ſeeme a thing intollerable to ſuffer the leſt of al theſe paines that vve indure in this vvorld though it vvere but for a ſmall time, vvhat ſhall it be to ſuffer there at one time al this multitude of torments, in al the members & ſenſes both invvard and ovvtvvard? & that not for the ſpace of one night alone, nor of a thouſand nightes, but for the ſpace of an infinite eternitie. VVhat vnderſtanding, vvhat vvordes, vvhat iudgement is there in the vvoorld, that is able to conceiue and expreſſe this matter as it is in deede? *Gregor.*

And yet this is not the greateſt paine that is there to be ſuffered: for an other there is farre greater vvithout anie compariſon, that is, that vvhich the Diuines terme *pœnam damni*, the paine of damnatiõ or loſſe: vvhich is to be depriued for euer of the ſight of God, and of his glorious companie. For ſo much greater is anie paine, by hovv much it depri- 3

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ueth vs of a greater good: and becauſe God is the greateſt good of al goods, ſo to vvant him ſhall be the greateſt euill of all euils, vvhich in deede is this.

4 Theſe ar the paines that generallie appertaine to al the damned: but beſides theſe generall paines, there be other particuler paines vvhich euerie one ſhal ſuffer according to the qualitie of his ſinne. For there ſhal be one kind of paine for the provvde man, an other for the enuious: one for the couetous, an other for the leacherous, and ſo in like manner for all other ſinnes. There ſhal the paine be eſteemed avvnſvverable to the pleaſures before receiued: and the confuſion anſvverable to the preſumption and pride: & the nakednes anſvverable to the ſuperfluitie and abundance: and the hunger and thirſt avvnſerable to the delicatenes and fullnes paſt.

5 Vnto all theſe paines there is added an eternitie, or euerlaſtingnes of ſuffering them, vvhich is as it vvere the ſeale and key of them all: for al the reſt aforeſaide vvere yet ſomvvhat tollerable, if it might be ended: for ſo much as nothing is great that hath an end. But paines that haue no end, no eaſe, no mitigation, nor declination, no nor hope that euer ether the paines, or he that giueth them,

them, nor he that ſuffereth them ſhall finiſh and haue an end, but to be as it vvere a perpetual baniſhment, and an infamie neuer to be remitted; this is a matter able to make anie man beſides him ſelf, that ſhould conſider it deepelie and vvith due attention.

This is then the greateſt paine that of all others is to be ſuffered in that vnfortunate place: for yf theſe paines vvere to be endured but for ſom certaine tyme, although it vvere a thovvſand or a hundred thovvſand years, or, as a certaine doctor ſaieth, yf there vvere anie hope that they ſhould end in ſo much time, as al the maine occeã ſea ſhould be conſumed drop by drop, taking out of it euerie thouſand yeare but one drop onlie, yet this vvoold be ſom kind of comfort and conſolation. But it paſſeth not ſoe in this caſe, for the paines ſhal be correſpondent to the eternitie of almightie God, and the continuing of this miſerie, to the perpetuitie of his diuine glorie. So long as God ſhal liue, ſo long ſhall they die, & vvhen God ſhal be no more that vvhich he is novv, then ſhall they alſo ceaſe to be that vvhich they ar. Novv in this duratiõ, in this eternitie, I vviſh thee good brother, to ſettel & reſt for ſom time thy conſideration, & as a cleene beaſt to r:minate this paſſage novv vvith thie

ſelf, for as much as the eternal, & euerlaſting truth crieth, and auovvcheth ſaying. *Heauen and earth ſ hall paſſe, but my vvordss ſ hall not paſſe.*

Matthe. 24. 35.

Saturdaie night. Of the glorie of heauen.

THIS daie thou ſhalt meditate of the glorie of thoſe that be bleſſed and happie in heauen, thereby to moue thy heart to the contempt of the vvorld, and to an earneſt deſire to be in the companie of celeſtiall citizens.

To th'end therfore that thou maiſt in ſom ſort vnderſtand ſomvvhat of this felicitie, thou haſt to conſider, a mong other things, theſe fiue that ar in it. The excellencie of the place; the ioy of the companie; the viſion of God; the glorie of the bodies; & finallie the ſacietie, and perfect ſtore of al good things vvhich is there.

1 Firſt then conſider th'excellencie of the place, and eſpeciallie the greatenes thereof, vvhich is vvonderfull. For vvhen a man readeth in certaine graue authors, that euerie ſtarre in heauen is greater then the vvhole earth, & moreouer that there be ſom ſtarres of ſuch exceeding greatenes, that they be ninetie times bigger then al the vvhole earth; and vvith this lifteth vp his eyes to heauen,

heauen, and ſeeeth in the ſame ſuch a number of ſtarres, and ſo manie voide ſpaces, vvhere manie more ſtarres might be ſet, vvhen he ſeeeth this, I ſaie, hovv can he but vvoonder? hovv can he but be aſtonied & as it vvere beſides him ſelf, conſidering the paſsing greatnes of that place, and much more of that Souerain lord that created the ſame?

Novv as for the beavvtie of that place, it is a thing that cannot be expreſſed vvith vvords; for yf God hath created ſo vvonderful and ſo bevvtiful things in this vale of teares, vvhat hath he created (trovv ye) in that place, vvhich is the ſeate of his glorie, the throne of his ſtatelines, the pallace of his maieſtie, the hovvſe of his elect, and the paradiſe of all delightes?

2. After the excellencie of the place conſider the vvorthines of the dvvellers in it, vvhoſe number, holines, riches, & bevvtie doe far exceede vvhat ſoeuer can be imagined. S. Iohn ſaith that the multitude of the elect ar ſo great, that no man is able to count them. *Apocal.* 7. 9. S. Dioniſius ſaith, that the Angels ar ſo manie, that they exceede vvithout compariſon al corporal and material creatures vppon the earth. *Cæleſt. Hierar. c.* 14. S. Thomas agreeing vvith this opinion, ſaith, that like as the heauens in great- *1. p. q.* 50. *ar.* 3.

nes exceede the earth vvithout anie proportion: ſo doth the multitude of thoſe glorious ſpirites exceede the nombre of all corporall things that ar in this vvoorld vvith like advantage and proportion. Novv vvhat thing can be imagined more vvoonderfull then this? Certainlie this is ſuch a thing, that if it vvere vvel conſidered, it vvere ſufficient to make al men aſtonied. And yf eche one of thoſe bleſſed ſpirites (yea though it be the verie leaſt among them) be more beautiful to behold, then al this viſible vvoorld, vvhat a ſight ſhall it be, to behold ſuch a number of beautiful ſpirites, & to ſee the perfections and offices of euerieone of them? There the Angels be ſent in ambaſſages; The Archangels miniſtre and ſerue; the Principalities triumph; The Povvers reioice; The Dominations gouerne; The Vertues ſhine; The Thrones gliſter; The Cherubines giue light. The Seraphines burne in loue; and al ſing lavvdes and praiſes to God. Novv yf the companie and mutual conuerſation of good and vertuons perſons, be a thing ſo ſvveete and ſo amiable as vvee dailie proue; vvhat a thing ſhall it be to conuerſe there vvith ſo manie bleſſed Saincts, to talk vvith the Apoſtles, to deale vvith the Prophets, to communicate vvith the Martyrs, and to haue a perpetual

petual familiaritie vvith al the elect?

More yfit ſhal be ſo great a glorie to enioy the companie of the good; vvhat ſhal it be to enioy the companie and preſence of him, vvhome the morning ſtars dooe praiſe, at vvhoſe excellent beautie the ſonne and moone dooe vvonder, before vvhoſe maieſtie the Angels and al thoſe bleſſed ſpirites dooe bovve theire knees? vvhat ſhal it be to behold that vniuerſal and ſupreme good, in vvhome al good things ar conteined? that greater vvoorld, in vvhich ar included al vvoorlds? and to ſee him, vvho being one, is al things; and being moſt ſimple in him ſelf, and vvithout al kind of mixture, doth yet comprehend in him ſelf the perfections of al things? If to heare & ſee king Salomõ, vvere thought ſo great a matter, that the Queene of Saba ſaid of him. *Bleſſed ar the men, and bleſſed ar theſe thy ſeruants, that ſtand in thy preſence and heare thy vviſdom:* VVhat ſhal it be to behold that moſt high Salomõ? that eternal vvlſdom? that infinite greatnes? that ineſtimable bevvtie? that exceeding goodnes, and to enioie the ſame for euer and euer? This is the eſſential glorie of the Saincts: this is the laſt end and harborough of our deſires. 2. Regu. 10. 8.

Afther this contemplate the glorie of the 4

bodies,

bodies, vvhich ſhalbe endued vvith thoſe fovver ſinguler qualities and dovvries, to vvit vvith *Subtilitie*, *Svviftnes*, *Impaßibilitie* and *Cleerenes*: vvhich *Cleerenes* ſhalbe ſo great, that ech one of the Saincts bodies ſhal ſhine like the ſunne in the kingdom of their father. Novv if the ſunne vvhich ſtandeth in the middeſt of the heauens being but one, be yet ſufficient to giue light and comfort to al this vvorld, vvhat a light ſhal ſo many ſunnes and lamps make, as ſhal ſhine togetherin that place?

5 But vvhat ſhal I ſay novv of al the other goods vvhich are there? There ſhal be Health, vvithout infirmitie; Libertie, vvithout bondage; Bevvtie vvithout deformitie; Immortalitie, vvithout corruption; Abundance, vvithout neceſſitie; Quietnes, vvithout vexatiõ; Securitie, vvithout feare; Knouledge, vvithout error; Fulnes, vvithout lothſomnes; Ioy, vvithout heauines; and Honour vvithout contradiction. There (as S. Auguſtine ſaith) ſhal be true glorie: for none ſhal be praiſed by error or flatterie. There ſhal be true honor: for it ſhal nether be denied o ſuch as deſerue it, nor giuen tò ſuch as merite it not. There ſhalbe true peace: for no man ſhalbe moleſted either by him ſelf, or by others. The revvard of true vertue, ſhalbe

Auguſt.

euen

euen he that gaue the vertue, & hath promiſed himſelf for a revvard of the ſame; vvhom vve ſhal ſee vvithout ceaſing, loue vvithout loathſomnes, and praiſe vvithout vvearines. There the place is large, beutiful, bright, and ſecure; the companie verie good, and pleaſant; the time alvvaies after one manner; not diuided into euening and morning, but continued vvith one ſimple eternitie. There ſhal be a pepetual ſpring-time, vvhich ſhal floriſh for euermore vvith the freſhnes and ſvveete breathing of the holie Ghoſt. There al ſhal reioice, al ſing, and giue continuall praiſe to that high giuer of al things, through vvhoſe bountiful goodnes they liue and raigne for euer. O heauenlie cittie! ſecure dvvelling place! countrie vvhere al pleaſant things ar to be found! people vvithout grudging and murmuring! quiet neighbours! and men vvithout anie vvant or neceſsitie. O that the ſtrife and contention of this preſent ſtate vvere ended! O that the daies of my baniſhment vvere once finiſſhed! vvhen ſhal this daie com? vvhen ſhal I com, and appeare before the face of my ſvveete lord and Sauiour?

Sundaie

Sundaie night, of the benifits of almightie God.

THIS daie thou ſhalt meditate vpon the benifits of God, therebie to giue him thanks for them, and to enkendle in thy ſelf a more feruent loue of him vvho hath ben ſo bountiful tovvards thee. And although theſe benifits be innumerable, yet maiſt thou at the leaſt conſider theſe fiue moſt principal: to vvit, the benifits of *Creatiõ, Conſeruation, Redemption, Vocation, and other particuler and Secrete benifits.*

I And firſt of al, touching the benifit of *Creation*, conſider vvith great attention vvhat thou vvaſt before thou vvere created, and vvhat God did for thee, and beſtovved vppon thee, before thou diddeſt merite or deſerue anie thing; to vvit he gaue thee thy bodie vvith al thy membres and ſenſes: and thy ſovvle of ſo great excellencie, endued vvith thoſe three noble povvers, vvhich be *Vnderſtanding, Memorie, and VVill.* And conſider vvel, that to giue thee this ſovvle, vvas to giue thee al things, for ſo much as there is no perfection in anie creature, vvhich a man hath not in him in his manner. VVhereby it appeareth that to giue vs this thing alone, vvas to giue vs at once al things together.

As

As concerning the benifit of *Conſeruation*, 2
conſider hovv al thy vvhole being depen-
deth of Gods prouidence; hovv thou coul-
deſt not liue one momẽt, nor make ſo much
as one ſteppe, vvere it not by means of him;
hovv he hath created al things in this vvorld
for thy vſe and ſeruice, the ſea, the earth, the
birds, the fiſhes, the liuing beaſts, the plants,
and finallie, the Angels of heauen. Conſider
moreouer the health vvhich he giueth thee,
the ſtrength, life, ſuſtenance, vvith al other
temporal helps and ſuccours. And aboue al
this vvaigh vvel the miſeries and calami-
ties, into vvhich thou ſeeeſt other men fall
euerie daie; and thou thy ſelf mighteſt alſo
haue fallen into the ſame, vf God of his great
mercie had not preſerued thee.

Touching the benifit of *Redemption*, thou 3
maiſt cõſider therein tvvo things. Firſt hovv
manie & great the benifits haue ben, vvhich
ovvr Sauiour hath giuen vs by means of the
benifit of Redemption: and ſecondlie hovv
manie and hovv great the miſeries vvere,
vvhith he ſuffred in his moſt holie bòdy and
ſovvle, to purchaſe vs theſe benifits. But to
the end thou vnderſtand better, and feele in
thy ſelf hovv much thou ovveſt vnto this
thy lord, for that vvhich he hath endured for
thy ſake; thou maiſt conſider theſe fovver

prin-

principall circumſtances in the miſterie of his ſacred Paſsion; to vvit, vvhoe is he that ſuffreth; vvhat he ſuffreth; of vvhome; and to vvhat end he ſuffreth . VVhoe is he then that ſuffreth? God. VVhat ſuffreth he? The greateſt torments and diſhonour, that euer vvere ſuffred. Of vvhome doth he ſuffer? Of helliſh and abominable creatures, vvho in theire vvoorks ar like euen to the diuels them ſelues. To vvhat end doth he ſuffer? not for anie cõmoditie of him ſelf, or anie merite of our part, but onlie for the bovvels of his infinite charitie and mercie.

4 As concerning the benifit of *Vocation*, conſider firſt of al, vvhat a great mercie it vvas of God to make thee a Chriſtian, and to call thee to the Catholique faith by the means of holie Baptiſme; and to make thee alſo partaker of the other Sacraments. And yf after this calling, vvhen thou haſt by deadlie ſinne loſt thine innocencie, our lord hath raiſed thee vp from ſinne, and receaued thee againe into his grace, and ſet thee in the ſtate of ſaluation; hovv canſt thou be able to praiſe him for this ſo ſingular a benifit? vvhat a great mercie vvas it to expect thee ſo long time? to ſuffer thee to commit ſo manie ſinnes? and to ſend thee ſo manie godlie inſpirations? and not to ſhorten the

daies

daies of thy life, as he hath donne to diuers others that vvere in the ſame ſtate? and laſt of al to call thee vvith ſo mightie a vocatiõ, that thou mighteſt riſe vp againe from death to life, and open thine eys to the eternal light? vvhat mercie vvas it alſo, after thou vvaſt conuerted, to giue the grace not to returne vnto deadlie ſinne againe, but to vanquiſh thine enimie, and to perſeuer in good life?

Theſe ar the publique and knovvven benifits; but there be other ſecrete benifits, vvhich no man knovveth, but he onlie that hath receaued them: and againe there be ſom ſo ſecrete, that euen he him ſelf vvho hath receaued them, knovveth them not; but he onlie that gaue them. Hovv manie times haſt thou deſerued in this vvorld either through thy pride, negligence, or vnthankfulnes, that God ſhould vtterlie forſake thee as he hath donne to manie others for ſom one of theſe cauſes, and yet hath not he dealt thus vvith thee? Hovv manie euills & occaſions of euills hath our lord preuented vvith his prouidence, ouerthrovving the ſnares of thine enimie, and ſtopping his paſſage, and not permitting him to execute his vvilie practyſes and deſignements vppon thee? Hovv ofentimes hath he donne for

euerie

euerie one of vs that vvhich he ſaid to S. Peeter. *Behold Satan hath required to haue yovv for to ſift as vvheate: but I haue prayed for thee that thy faith faile not.* Novv vvho knovveth theſe ſecretes but onlie God? The poſitiue benifits be ſuch as a man may ſomtimes vnderſtand and knovv them: but priuatiue benifits vvhich conſiſt not in dooing vs good, but in deliuering vs from euils, vvho is able to vnderſtand? VVherefore as vvel for theſe, as for the others, it is reaſon vvee ſhould alvvais be thankful to our lord, and vnderſtand hovv farre in arrerages vvee be in our reckoning vvith him, and hovv much more vve be indetted vnto him, then vvee ar able to paie, ſeeing vvee ar yet not able to vnderſtand them.

Luk. 22. 31.

6 But that thou in ſom ſort knovv better the greatnes of theſe benifits vvhich God hath beſtovved vppon thee, it maketh much to the purpoſe that thou conſider eche one of theſe benifits vvith the circumſtances annexed vnto them vvhich be: vvhoe he is that giueth the benifit; vvho he is that receaueth the ſame; vvherefore it is giuen; and in vvhat ſort.

As touching the firſt circumſtance thinke vvel vvith thy ſelf, ihovv great he is that beſtovveth theſe benifits vppon thee, ſeeing he

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is God; consider the greatenes of his omnipotencie, vvhich is declared vnto vs sufficientlie by the vvoork-manshiip of this vvoorld, vvith the vvhole vniuersitie of creatiires conteined therein. Consider also the greatenes of his vviisdom, vvhich is knovven by the ordre, agreement, and maruailous prouidence vvhich vvee see in al things. For yf thou meditate vvel vppon this circumstance, thou shalt com to vnderstand, that not onlie the afore-said benifits, but also the least thing that maie be, as for example an apple, or nut, sent thee by this so great and vvorthie a king, ought to bee highlie esteemed of thee, for the vvorthines of him that giueth it.

The greatenes also of these benifits is no les to be esteemed in respect of the second circumstance, that is of the basenes of him that receaueth them, then in respect of the excellencie of him that giueth them. And therefore the Prophet Dauid said. O lord *vvhat is man that thou art mindful of him, or the sonne of man that thou visites him?* for yf al the vvhole vvoorld be scarce as much as an emmot or ant in comparison of the maiestie of almightie God; vvhat then may man be in respect of him, vvhoe is but so small a portion of the vvhole vvoorld? And therefore *Psal. 8. 5.*

hovv can it be but great mercie and maruail, that ſo high and Soueraine a Lord ſhould haue ſo particular and ſpeciall care to dooe ſo much good to ſo little an emmot?

But novv vvhat vvilt thou ſaie, yf thou conſider the cauſe of theſe benifits, that is, vvherefore they be giuen thee? It is euident that no man doth good to an other, nor maketh as much as one ſteppe for him, vvithout ſom hope or pretenſe of intereſt. Onlie this our lord beſtovveth al theſe benifits vpon vs, vvithout anie pretenſe or hope, that vvee of our part maie dooe anie thing redounding to his commoditie and profit. In ſo much that vvhatſoeuer he doth for vs, he doth it of pure fauour and grace, moued thereunto by his onlie goodnes and loue. And yf thou think othervviſe, tell me, I praie thee, yf thou be predeſtinated, vvherefore els did he predeſtinate thee? vvherefore aftervvards create thee? redeeme thee? make thee a Chriſtian? & call thee to ſeruice him? vvhat might there be heere, that might moue him to beſtovv ſuch exceeding great benifits vpon thee, other then his onlie goodnes, and loue tovvards thee?

Neither is it a thing of les importance for this purpoſe, to conſider the means and the manner, vvith vvhich he doth vs ſo much

good,

good, that is the hart and vvill vvith vvhich he doth it: for that all the good the vvhich he hath donne vnto vs in time, he determined from al eternitie to dooe it. And ſo from al eternitie he hath loued vs vvith perpetual charitie; and for this charitie and loue towards vs he determined to dooe vs al this good, and to haue an eſpecial care of our ſaluation: to vvhich he ſtill attendeth vvith ſuch prouidence and ouerſight, as yf void of al other affairs, he had nothing els vvhereto to attend, but to the ſaluation of eche one in particular. Heere then hath euerie deuovvt ſovvle vvhere vppon to ruminate and conſider as a cleane beaſt, night and daie, and vvhere ſhe ſhall find moſt abundant and ſvveete paſture for all her life.

OF THE TIME AND FRVITE OF the foreſaid meditations.

CHAP. III.

THESE be the ſeuen firſt meditations, good Chriſtian reader, vppon vvhich thou maiſt diſcourſe aud occupie thy thought al the daies of the vveeke; not that thou maiſt not think alſo as vvel of ſom other things, and in other daies beſides theſe;

for, as hath ben ſaid in the beginning, vvhat ſoeuer thing induceth our hart to the loue and feare of God, and to the obſeruation of his commaundments, is fit matter for meditation. Neuer-theles the aforeſaid paſſages & conſiderations haue ben heere ſet dovvne for tvvo cauſes: the firſt vvhereof is, becauſe they be the principal myſteries of our faith, and ſuch as of them ſelues, moue vs more to that vvhich vve ſaid, to vvit to the loue & feare of God. The ſecond is, that young beginners, vvhoe haue neede of milke, maie find heere chevved & digeſted thoſe things, of vvhich they ar to meditate, to th'end they goe not, as pylgrims in a ſtraunge countrie, vvandring vp and dovvne through vnknovven places, and taking ſom things, and leauing others, vvithout hauing anie ſtabilitie or ſtedfaſtnes in anie.

It is alſo to be noted that the meditations of this vvecke ar moſt fit, as hath ben ſaid, for the beginning of a mans conuerſion, that is vvhen a man nevvlie turneth him ſelf to God; for that then it behoueth to begin vvith thoſe things, vvhich maie moue vs to ſorovv & deteſtation of ſinne, to the feare of God and contempt of the vvoorld, vvhich be the firſt entries of this vvaie, and therefore thoſe that begin muſt perſeuer for ſom ſpace

of

eftime in the conſideration of theſe things, that they maie by thé, be better founded in the vertues and affects before mentioned.

OF THE OTHER SEVEN MEDITATIONS OF THE SACRED Paſsion, and of the manner vvhich vve muſt obſerue in them.

AFTER the meditations, vvhich before vve haue laid dovvne, there follovv other ſeuen meditations of the holie Paſsion, Reſurrection, & Aſcenſion of Ieſus Chriſt, to vvhich alſo maie be annexed and ioyned the other principal paſſages of his moſt bleſſed life.

But heere vvee muſt vnderſtand, that there be ſixe things to be cheefelie conſidered in the Paſsion of our Sauiour Chriſt; to vvit. The greatenes of his paines: that vve maie take compaſsion of them. The grieuouſnes of our ſinnes; vvhich vvas cauſe of his paines, that vve may abhor them. The excellencie of the benifit: that vve maie bee thankful for it. The magnificencie of the goodnes, and charitie of almightie God vvhich is heere diſcouered: that vve maie hartilie loue the ſame. The conueniencie of this myſterie: that vve may admire it. And the multitude of the vertues of our Sauiour

Chriſt vvhich dooe ſhine heere ſo brightlie that vve maie be prouoked thereby to imitate them.

Novv according to this, vvhen vve goe to meditate the Paſsion, vve muſt endeuour to incline our hart ſom times to haue compaſsion of the paines of our Sauiour Chriſt, for that they vvere the greateſt that euer vvere ſuffred in this vvorld, as vvel for the tendernes of his complexion, as for the greateneſs of his charitie, and alſo for that he ſuffred vvithout anie manner of conſolation, as in an other place is declared.

Som other times vve muſt procure to drawv out of this holie paſsion motiues of ſorovv for our ſinnes, conſidering that they vvere the very cauſe, vvhy our Sauiour ſuffred ſuch & ſo grieuous paines, as in deede he ſuffred.

Som other times vve muſt take from hence motiues of loue and thankſgiuing; conſidering the greatenes of the loue, vvhich our Sauiour by this meane diſcouered vnto vs; & the greatenes of the benifit vvhich he beſtovved vppon vs, redeeming vs ſo liberallie vvith ſo great coſt of his, and ſo great commoditie of ours.

At other times vve muſt lift vp our eyes to conſider the conueniencie of the manner of this miſterie vvhich almightie God did

chooſe

chooſe to heale and cure our miſerie; that is to ſatisfie for our debts; to ſuccour our neceſſities; to merite for vs his grace; to beate dovvne our pride; & to induce vs to the contempt of the vvorld; to the loue of the Croſſe; of Pouertie; of Aſperitie; of Iniuries; and of all other vertuous and laudable labours.

Som other times vve muſt fix our eys in the examples of the vertues, vvhich ſhine in the moſt holie life and death of our Sauiour: in his Meekenes, Patience, Obedience, Mercie, Pouertie, Charitie, Humilitie, Benignitie, Modeſtie, & in al the other vertues, vvhich in al his vvoorks and vvoords ſhine more brightlie, then the ſtarres in heauen; to the intent vve maie imitate ſomvvhat of that vvhich vve ſee in him, and that vve receaue not in vaine the ſpirite and grace, vvhich he hath giuen vs for this end, but that vve endeuour to goe to him by him. This is the higheſt and moſt profitable manner of meditating the paſsion of our Sauiour Chriſt, vvhich is by vvay of imitation, for that by imitation vve com to be transformed, and ſo to ſaie vvith the Apoſtle, *I liue, navv not I, but Chriſt liueth in me.* *Galat. 2. 20.*

Beſide that vvhich vve haue hitherto ſaid, it is verie expedient in the miſteries of the

holie passiõ to haue Christ as it vvere present before our eyes, and to make account that vve see him before vs vvhen he suffereth, and to haue an eye not onlie to the historie of the sacred passion, but also to al the circumstances of the same, & especiallie to these fovver as vve haue touched before: that is, vvhoe suffereth; for vvhome he suffereth; hovv he suffereth; and for vvhat cause. VVhoe suffereth? Almightie God, vvhoe is infinite, immense &c. For vvhome suffreth he? for the most vngrateful and vnmindful creature in the vvorld. Hovv suffreth he? vvith exceeding great humilitie, charitie, benignitie, meekenes, mercie, patience, modestie &c. For vvhat cause suffreth he? not for anie, commoditie of his ovvne, nor anie merite of ours, but onlie for the bovvels of his infinite pittie and mercie.

Moreouer vve must not be content, to consider that onlie vvhich our blessed Sauiour suffred outvvardlie in his bodie, but much more that vvhich he endured invvardlie, because vve haue much more vvhereof to contemplate in the sovvle of Christ, then in the bodie of Christ; and this as vvel in the feeling and compassion of his paines, as alsõ in other affections & considerations vvhich vvere in him.

Novv

Novv this litle preambule or preface being thus presuppoſed, let vs begin to ſeparate & put in ordre the miſteries of this moſt ſacred and holie paſsion.

HEERE FOLOVV THE OTHER SEVEN MEDITations of the holie Paſsion.

Mondaie morning. Of our Sauiours entring into Ieruſalem; vvaſhing his Apoſtles feete; and inſtitution of the moſt bleſſed Sacrament.

THIS daie vvhen thou haſt made the ſigne of the croſſe, vvith ſuch preparation as aftervvard ſhalbe declared, thou haſt to meditate vppon the entring of our Sauiour into Ieruſalem vvith boughs; vppon the vvaſhing his Apoſtles feete; and vppon the Inſtitution of the moſt bleſſed Sacrament of the altar.

Of our Sauiours entring into Ieruſalem.

VVHEN the lamb vvithout ſpot had finiſhed his ſermons & preaching of the ghoſpel, and that the time of that great ſacrifice of the Paſsion vvas novv neere at hand, it pleaſed him to com to the place, vvhere he vvas to make an end of the Redemption of mankind. And that it might be

be knovven vvith hovv greate charitie & ioy of mind he vvent to drink this chalice for vs, he vvould be receaued this daie vvith great triumph, the people going foorth to meete him vvith great acclamations and praiſes, vvith boughs of oliue trees and palmes in theire hands, & manie ſpreding their garments in the vvaie vnderneath him, and crying vvith one voice, and ſaying. *Bleſſed is he that commeth in the name of our Lord. Hoſanna in the higheſt.* Ioyne then alſo, my deare brother, thie cries vvith their cries, and thy praiſes vvith their praiſes, & giue thanks to our Lord for this ſo great a benifit, vvhich he novv beſtovveth vppon thee, & for the loue vvith vvhich he beſtovveth it. For albeit thou ovve him much for that vvhich he ſuffred for thee, yet thou oueſt him much more for the loue vvith vvhich he ſuffred it. And although the torments of his paſsion vvere exceeding greate, yet greater vvas the loue of his hart; and ſo he loued much more then he ſuffred; and vvould alſo haue ſuffred much more, yf it had ben neceſſarie for vs.

Matth. 2. 9.

2 Goe forth aftervvard into the vvaie, there to receaue this nevv triumpher; and receaue him vvith acclamatiõ of praiſes, vvith oliue bovvghs, and vvith palmes in thy hands ſpreading likevviſe thy proper garments

vppon

vppon the grovvnd to celebrate this feaſt of his entring. The acclamations of praiſes, be praier and thankſgiuing. The oliue bovvghs, be vvoorks of mercie; and the palmes be mortification and victorie ouer our paſsions: and the ſpreading of garments in the vvaie, is the chaſtiſing and hard vſing of the bodie. Perſeuer then in praier, thereby to glorifie almightie God: vſe mercie alſo, thereby to ſuccour thy neighbours neceſsities; and vvith this mortfie thy paſsions, and chaſtiſe thy fleſh, and in ſuch manner thou ſhalt receaue in thy ſelf the ſonne of God.

Thou haſt alſo heere a great argument & motiue to deſpiſe the glorie of the vvorld, after vvhich men runne ſo deſperatelie, and for vvhoſe ſake they commit ſuch great exceſſes. But vvilt thou ſee vvhat account there ought to be made of this glorie? Caſt thine eys vppon this honour, vvhich the vvoorld heere giueth to this thy lord, and thou ſhalt perceaue that the ſelf ſame vvoorld, vvhich to daie receaued him vvith ſo great honour, fiue daies after eſteemed him to be vvoorſe then Barabbas, demaunded vvith great inſtancie his death, and cried out againſt him ſaying; Crucifie him; Crucifie him. So that the vvoorld, vvhich this daie proclaimed him for the ſonne of Dauid, that is for the moſt 3

holie

holie of holies, to morrovv esteemeth him to be the vvoorst of all men, and more vnvvorthie to liue then Barabbas. Novv vvhat example can be more euident, thereby to see vvhat the glorie of the vvoorld is, and vvhat account ought to be made of the iudgments of men? vvhat thing can there be more light, more vvilfull, more blind, more disloyall, and more inconstant in his opinions, then the iudgment of this vvoorld? To day he affirmeth, to morovv he denieth: to daie he praiseth, to morovv he blasphemeth: to daie vvith much inconstancie and lightnes he setteth you aboue the skyes, to morovv vvith more lightnes he throvveth you dovvne to the verie depth: to day he saith that you ar the sonne of God; and to morovv he saith that you ar vvoorse then Barabbas. Such is the iudgment of this beast of manie heads, and of this deceitful monster, vvhich keepeth no faith, lealtie, or truth to anie bodie, nether measureth vertue or valour but by his ovvne interest. None is good, but he that is prodigal vvith him, yea although he be a panime and infidel; and none is euil, but he that vseth him as he deserueth, yea albeit he vvoork miracles; and this because he hath no other vveight vvherby to vveigh vertue, but his ovvne interest and com-

commoditie.

Novv vvhat ſhall I ſaieof his lies & deceits? vvith vvhome hath he euer faithfullie kept his vvoord? To vvhome hath he giuen that vvhich he promiſed ? vvith vvhome hath he had perpetual frindſhip ? To vvhome hath he aſſured for long time that, vvhich he gaue him ? To vvhome hath he euer ſold vvine vvhich he gaue not throughlie vvatered ? He hath onlie this of faithful, that he is faithful to none. This is that falſe Iudas vvhich kiſsing his frinds, deliuereth them to death : This is that traitour Ioab, vvhich imbracing him vvhome he ſaluted as a frind, ſecreatlie thruſt his dagger thorough his bodie. He crieth vvine, and ſelleth vinagre; he promiſeth peace, and ſecreatlie denounceth vvarre. He is euil to be kept; vvoorſe to be gotten; daungerons to be holden; aud verie hard to be left and forſaken. O peruerſe vvoorld ! falſe promiſer, aſſured deceiuer, fained frind, true enimie, common liar, ſecreat traitour , ſvveete in the beginning, bitter in the end, faire faced, cruel handed , ſcarſe in gifts , prodigal in grifes , in ovvtvvard ſhevv ſomthing, invvardlie void and nothing, in appearence floriſhing, but vnder thy flovvres ful of thornes. 2. Regu. 3. 27.

Of

Of the vvaßhing of feete.

1 TOuching this myſterie contemplate, o my ſovvle, in this ſupper thy ſvveete and myld *Ieſus*. Behold this vvonderfull example of ineſtimable humilitie, vvhich he heere ſhevveth vnto thee, riſing from the table, and vvaſſhing his diſciples feete. O good *Ieſus*, vvhat is this that thou doſt? O ſvveete *Ieſus*, vvherfore doth thy maieſtie ſo abaſe it ſelf? vvhat vvouldeſt thou haue thought, o my ſovvle, yf thou haddeſt there ſeene God him ſelf kneeling before the feete of men, yea euen before the feete of Iudas? O cruel Iudas, vvhy doth not this ſo great humilitie mollifie thy heart? vvhy doth not this ſo vvonderful meekenes cauſe euen thy very bovvels to burſt and riue in ſunder? Is it poſsible that thou haſt conſpired to betray this moſt milde and gentel lamb? Is it poſsible that thou haſt no remorſe and compunction in beholding this example? O beutiful hands, hovv could ye touch ſuch lothſom and abominable feete? O moſt pure and cleane hands, vvhy diſdaine yee not to vvaſh thoſe feete ſo mired & durted in fovvle vvaies, vvhiles they ſought to ſhead your blovvd? O ye bleſſed Apoſtles,

hovv

hovv tremble ye not ſeeing this ſo great humilitie? Peter vvhat doſt thou? vvilt thou conſent that the lord of maieſtie ſhall vvaſh thy feete?

2 Sainct Peter vvhen he ſavv our Sauiour kneeling before him, being greatlie amazed & vvoondering at the matter, began to ſaie. VVhat? vvilt thou o Lord vvaſh my feete? Art not thou the ſonne of the liuing God? Art not thou the Creator of the vvorld? the bevvtie of heauen? the paradiſe of Angels? the remedie of men? the brightnes of the glorie of the father? the fovvntaine of the vviſdome of God, vvhich dvvelleſt in the higheſt? vvilt thou then vvaſh my feete? vvilt thou being a lord of ſuch maieſtie and glorie take ſo vile & baſe office vpon thee?

3 Conſider alſo hovv after our Sauiour had vvaſhed theire feete, he vviped them and made them cleane vvith that ſacred tovvel vvhere vvith he vvas girded: and lift vp the eys of thy ſovvle ſomvvhat higher, & thou ſhalt ſee there repreſented the myſterie of our Redemption. Conſider hovv that faire tovvell gathered and receaued into it ſelf, al the filth and vncleanenes of thoſe feete ſo mirie and fovvle; and ſo the feete remained cleane and faire, and the tovvel, after al vvas ended, remained vvholie beſpotted and de-

filed.

filed. Novv vvhat is more filthie then man conceiued in ſinne? & vvhat is more cleane and bevvtiful, then our Sauiour Chriſt con-
Cantic. 5. 10. ceiued of the holie Ghoſt ? *My vvelbeloued is vvhite and vvel coloured* (ſaith the ſpovvſe) *and choſen out emong thovvſands*. This moſt ſvveete and louing lord then ſo faire and ſo cleane, vvas content to receaue into him ſelf al the ſpots and filthines of our ſovvles, & leauing them cleane and free ftom thoſe ſpots, he him ſelf remained (as thou ſeeeſt him vppon the croſſe) all beſpotted and defiled vvith the ſame.

4 After this conſider thoſe vvoords vvith vvhich our Sauiour ended this hiſtorie
Ioan. 13. 15. ſaying. *I haue giuen you an example, that as I haue donne to you, ſo you dóe alſo*. VVhich vvoords ar to be referred not onlie to this paſſage and preſident of humilitie; but alſo to al the other vvoorks and life of Ieſus Chriſt: for ſo much as his vvhole life is a moſt perfect paterne of al al vertues, eſpecial lie of thoſe vvhich be in this place repreſented vnto vs, to vvit of humilitie & Charitie.

Of the inſtitution of the moſt bleſſed Sacrament.

THAT vve may vnderſtand ſomvvhat of this myſterie, it is to be preſuppoſed, that no tounge created is able to expreſſe the

the paſsing great loue, vvhich our Sauiour Chriſt beareth tovvards the Catholique Churche his ſpovvſe; & conſequentlie vnto euerie one of thoſe ſovvles vvhich be in ſtate of grace, for ſo much as euerie ſuch ſovvle is alſo his ſpovvſe.

VVherefore vvhen this our moſt ſvveete bridegrome minded to depart out of this life, and to abſent him ſelf from the Church his ſpovvſe, to the intent that this his abſence might not be to her anie occaſion to forget him, he left vnto her for a remembrance this moſt bleſſed Sacrament, vvherein he him ſelf vvould remaine, not ſuffering that betvveene him and her there ſhould be anie other pledge to renevve in her the remembrance of him, then euen him ſelf. 1

Moreouer this bridegrome in his long abſence vvas deſirous to leaue ſom companie to his ſpovvſe, that ſhe might not remaine ſolitarie and comfortles: and ſo he left her the companie of this moſt bleſſed Sacrament, vvherein he him ſelf remaineth reallie preſent, vvhich vvas in verie deede the beſt companie that he could leaue her. 2

At the ſame time alſo he vvould goe to ſuffer death for his ſpovvſe, and to redeeme, and enriche her vvith the price of his ovvne 3

bloud: and that ſhe might, as often as ſhe vvould, enioy this treaſure, he left her the keys thereof in this moſt bleſſed Sacrament. For as S. Chryſoſtom ſaith: *So often as vvee com to receaue the moſt bleſſed Sacrament, vve muſt make account that vve com to laie our mouthes to Chriſtes very ſide, to drink of his moſt pretious blovvd, & to be partakers of this ſoueraine and diuine miſterie.*

4 This heauenlie bridegrome deſired likevviſe to be loued of his ſpovvſe vvith an exceeding great loue, and therefore he ordeined this myſticall, and myſterious morſell conſecrated vvith ſuch vvoords, that vvhoeſoeuer receaueth it vvoorthilie, is foorthvvith touched and vvounded vvith this loue.

5 Beſides this our Sauiour vvould aſſure his ſpovvſe, and giue her a pledge of that bleſſed inheritance of eternal glorie, that vvith the hope of this felicitie, ſhee might cheereſullie paſſe throvvgh al the trovvbles & aduerſities of this life. And that the ſpouſe might haue a firme and aſſured hope of this felicitie, he left her heere in pledge this vnſpeakable treaſure, vvhich is of as great value, as al that vvhich is there hoped for; and this that ſhe ſhould not miſtruſt, but that God vvil giue him ſelf vnto her in glorie,

vvhere

vvhere ſhe ſhall liue in ſpirite, ſeeing he denieth not him ſelf vnto her in this vale of teares, vvhere ſhe liueth in fleaſh.

6 Moreouer our Sauiour purpoſed at the hovver of his death to make his teſtament, and to leaue vnto his ſpovvſe ſom notable & vvorthie leagacie for her releife; and ſo he left her this moſt bleſſed Sacrament, vvhich vvas the moſt precious, and moſt profitable bequeſt that he could leaue vnto her, for ſo much as in the ſame God left him ſelf.

7 To conclude, our Sauiour minded to leaue vnto our ſovvles ſufficient prouiſion, and foode vvherevvith they might liue: becauſe the ſovvle hath no leſſe neede of her proper ſuſtenance, to mainteine her ſpiritual life, then the bodie hath of his foode, for maintenance of his corporal life. For this cauſe therfore, this vviſe phiſition our Sauiour Chriſt (vvho had alſo felt the pulſes of our vveaknes) ordeined this diuine Sacrament, and for this hath he ordeined the ſame in forme of meate, that the verie forme, vvherein he inſtituted it, might declare vnto vs the effect it vvoorketh, and vvith al the great neceſsitie our ſovvles haue of the ſame, vvhich is noeleſſe then the neceſſitie, that our bodies haue of their propre foode.

Tevvſdaie morning. Of our Sauiours praier in the garden; his apprehenſion, and preſentation before Annas.

THIS daie thou haſt to meditate vppon the praier of our Sauiour in the garden; vppon his apprehenſion; and vppon his preſentation and euil vſage in the hovvſe of Annas.

1 Conſider heere firſt hovv after that this ſupper, ſo ful of miſterie vvas ended, our Saui our vvent vvith his diſciples vnto the mount Oliuet to make his praier, before he vvould enter into the combat of his paſsion, thereby to teach vs, that in al the trovvbles and tentations of this life vve muſt ſtill haue recourſe vnto praier, as it vvere to an holie ancker, by vertue of vvhich the burden of tribulation ſhal either be taken quite avvaye from vs; or els vve ſhal haue ſtrength giuen vs to be able to beare it, vvhich is an other greater grace.

2 To accompanie him in this vvay our Sauiour tooke vvith him thoſe three of his beſt beloued diſciples, to vvit S. Peeter, S. Iames and S. Iohn, vvhich had ben vvitneſſes of his transfiguration; that the verie ſame perſons might ſee vvhat a far different ſhape he tooke novv vppon him for the loue of men,

from

from that glorious ſhape, vvherein he had ſhevved him ſelf vnto them, at his tranſfiguration. And becauſe they ſhould vnderſtand, that the invvard troubles of his ſovvle vvere no leſſe, then began to be diſcouered outvvardlie, he ſpake vnto them thoſe ſorovvful vvoords. *Mie ſoule is heauie euen to death; ſtay heere, and vvatch vvith me.* Matth. 26.38.

3 Our Sauiour vvhen he had ſpoken theſe vvoords, departed from his diſciples a ſtones caſt; and lying proſtrat vpon the grovvnd, he began his praier vvith verie great reuerence ſaying. *O father yf it be poßible, let this cuppe paſſe from me; neuerthelesnot as I vvil, but as thou.* And hauing made this praier three times, at the third time he vvas in ſuch a great agonie, that he began to ſvveat euen dropps of bloud, vvhich ranne dovvne alalong his ſacred bodie, and trickled dovvne to the grovvnd.

4 Conſider novv our Sauiour in this dolovvrous caſe, and behold hovv there vvere repreſented vnto him, al the cruel torments vvhich he vvas to ſuffer; and hovv apprehending in a moſt perfect manner ſuch cruell paines as vvere prepared for his bodie vvhich vvas the delicateſt of al bodies; and ſetting before his eys al the ſinnes of the vvhole vvorld, for vvhich he ſhould ſuffer,

and vvithall the great vnthankfulnes, and ingratitude of ſo manie ſovvles, as he knevv vvould neuer acknovvledge this benifit, nor profit them ſelues of this ſo greate, and ſo pretious remedie: his ſovvle vvas vexed in ſuch ſort, and his ſenſes, and moſt tender fleſh vvere ſo troubled, that al the forces & elements of his bodie vvere diſtempered, aud his bleſſed fleſh vvas opened on euerie ſide, and gaue place to the bloud, that it might paſſe, and diſtill throvvgh al the ſame in great abundance, and ſtreame euen dovvne to the grovvnd. Novv yf the fleſh ſuffred theſe grieuous paines vvith onlie remembrance, and vvas in ſo piteous a caſe, in vvhat a dolefull ſtate then, trovv ye, vvas the ſovvle that ſuffred thoſe paines directlie in it ſelf?

5 Conſider moreouer hovv vvhen our Sauiour had finiſhed his praier, that counterfaict frind of his came thither vvith that helliſh companie, renouncing novv the office of Apoſtleſhip, and becomming the ringleader and Captaine of Sathans armie. Behold hovv vvithout al ſhame he ſet him forvvards before al thereſt, and comming to his good maiſter, ſold him vvith a kiſſe of moſt traiterous frindſhip.

At the ſame time our Sauiour ſaid vnto them

them that came to lay hands vppon him: *Iovv ar com ovvt as it vvere to a theefe, vvith ſvvordes and clubbes to apprehend me: I ſate daily vvith you teaching in the temple, and you laide no hands on me. But this is your hovvre, and the povver of darknes*. This is a myſterie of great admiration. For vvhat thing is more to be vvoondered at, then to ſee the ſonne of God, to take vppon him the ſhape, and image not onlie of a ſinner, but euen alſo of a condemned perſon? *This*, ſaith he, *is your houre and the povver of darknes*. By vvhich vvoords is vnderſtoode, that, from that time, that moſt innocent lamb vvas giuen vp into the povver of the Princes of darknes, vvhich be the diuels, that by means of theire miniſtres they might execute vppon him al the cruelties and torments they could deuiſe. Matth. 26. 55. Luc. 22. 53. Luc. 22. 53.

Think thou then, o my ſovvle, hovv much that diuine highnes abaſed it ſelf for thee, ſithence it arriued to the laſt extremitie of al miſeries, vvhich is, to be giuen vp to the povver of diuels. And becauſe this vvas the paine, vvhich vvas due to thy ſinnes, it pleaſed him to put him ſelf to this paine, that thou mighteſt remaine quite from the ſame.

So ſoone as theſe vvoords vvere ſpoken, 6

foorthvvith al that helliſh rovvte and malicious rable of rauenous vvoolues aſſaulted this moſt meeke and innocent lambe, ſom haled him this vvay, ſom that vvay, eche one to the vttermoſt of his povver. O hovv vngentellie did they handle him? hovv diſcourteouſlie did they ſpeake vnto him? hovv manie blovvves and buffets did they giue him? vvhat crying & ſhovvting made they ouer him? euen as conquerours vſe to doe, vvhen they haue obteined theire praie? They lay hold vppon thoſe holie hands, vvhich a litle before had vvrought ſo manie miracles, and dooe binde them verie ſtraitlie vvith rovvgh & knottie cords, in ſuch ſort that they gavvle the ſkinne of his armes, and make the verie blood to ſpring out of them: and in this manner they leade him openlie throvvgh the common ſtreates vvith great deſpite and ignominie.

7 Conſider novv vvel our Sauiour hovv he goeth in this vvay abandoned of his diſciples, accompanied vvith his enimies; his paſe haſtened, his breath ſhortened, his colour changed, his face chafed and inflamed vvith his haſtie going. And yet in al this euil intreating of his perſon, behold the modeſt behauiour of his countenance, the comelie grauitie of his eys, and that diuine reſemblance,

blance, vvhich in the middeſt of al the diſcourteſies in the vvoorld could neuer be obſcured.

Forthvvith accompanie thy Sauiour to the hovvſe of Annas, and behold there hovv vvhileſt he avvnſvvered verie courteouſlie to the demaund, that the high prieſt made vnto him concerning his diſciples and doctrine, one of thoſe vvicked caitifes that ſtoode there by gaue him a greate blovve vppon the face ſaying. *Anſvvereſt thou the high prieſt ſo?* Vnto vvhome our Sauiour avvnſvvered verie gentellie. *If I haue ſpoken yl, giue teſtimonie of euil; but yf vvel, vvhy ſtrikeſt thou me?* 8 *Ioan.* 18. 19. *Ioan.* 18. 22. *Ioan.* 18. 23.

Conſider then heere, o my ſoule, not onlie the mildnes of this avvnſvvere, but alſo that diuine face ſo marked and colovvred vvith the force of the blovve, and that conſtant looke of his eys ſo cleare and faire, vvhich vvere nothing diſtempered vvith this ſo ſhameful aſſault; and finallie that moſt holie ſovvle, vvhich vvas invvardlie ſo humble & readie to haue turned the other cheeke, yf the naughtie vvretched caitife had required the ſame. 9

VVenſdaie morning. Of the preſentation of our Sauiour before the high prieſt Cayphas: of the iniuries he receaued that night; of Saint Peters denial; and of his vvhipping at the pillar.

THIS daie thou haſt to meditate vppon the preſentation of our Sauiour before the high prieſt Cayphas; vppon the iniuries he receaued that night; vppon Saint Peters denial of his maiſter; and vppon his vvhipping and ſcourging at the pillar:

I Firſt conſider hovv from the firſt hovvſe of Annas, they leade our Sauiour to the houſe of Cayphas the high prieſt, vvhither reaſon vvould that thou ſhouldeſt goe vvith him to keepe him companie; & there ſhalt thou ſee the ſonne of iuſtice, darkned vvith an eclipſe; and that Diuine face, vvhich the Angels deſire to behold, al defiled vvith ſpittel moſt vnreuerentlie. For vvhen our Sauiour being coniured in the name of the father, to tel them vvhat he vvas, avvnſvvered to this demaund, as it vvas meete he ſhould: thoſe vvicked men, ſo vnvvoorthie to heare ſuch an excellent and high avvnſvvere, and blinded vvith the brightnes of ſo great a light, aſſaulted him like madde dogges, and diſgorged vppon him al theire malice & furie.

1. *Petr.* 1. 12.

There

There eache one to the vttermoſt of his povver giueth him buffets & ſtrokes. There they beſpit that diuine face vvith theire diuiliſh mouths. There they blindfold his eys and ſtrike him in the face, and ieſt at him ſaying. *Prophecie vnto vs, ô Chriſt, vvhoe is he that ſtrooke thee?* O meruailous humilitie, & patience of the ſonne of God! O bevvtie of the Angels! vvas this a face to ſpit vppon! men vſe, vvhen they muſt ſpit, to turne theire face to the fovvleſt corner of the hovvſe: and vvas there not to be found in al that pallace, a fovvler place to ſpit in, then thy face, o ſvveete Ieſus? O earth and aſhes, vvhie doſt thou not humble thy ſelf at this ſo vvonderful example? *Matt. 26. 68.*

2 After this conſider vvhat trovvbles, and paines our Sauiour ſuffred in al that dolefull night: for that the ſouldiars, vvhoe had him in cuſtodie, mocked & laughed him to ſcorne as S. Luke ſaith, & vſed as a meane, to paſſe avvay the ſleepines of the night, to ſcoffe & ieſt at the Lord of maieſtie. Conſider novv, o my ſovvle, hovv thy moſt ſvveete ſpouſe is ſet heere as a marke, to al the arrovvs of the ſtrokes and buffets they could giue him there. O cruel night! O vnquiet night! in vvhich thou, o my good Ieſus, tookeſt no repoſe at al, neither did thoſe reſt, vvhoe *Luc. 22. 65.*

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accompted it a paſtime to vex and torment thee. The night vvas ordained for this end, that therein al creatures ſhould take their reſt, and that the ſenſes,& membres vveried vvith tovles & labours of the day might be refreſſhed; and theſe vvicked men vſe it as a fit time to torment al thy membres and ſenſes, ſtryking thy bodie, afflicting thy ſovvle, bynding thy hands, buffetting thy cheekes, ſpitting in thy face, and lugging thee by the eares, that thereby at ſuch time as all the membres ar vvoont to take their reſt, they al in thee might be trovvbled and payned. O hovv far doe theſe mattins differ frō thoſe, vvhich at the ſame time the quiars of Angels ſoung to thee in heauen? There thy ſing holy, holy; but heere theſe caitifes cry: Put him to death; put him to death: Crucifie him; crucifie him. O ye Angels of paradiſe that heard both theſe voices, vvhat thought ye, vvhen ye ſavv him ſo ſpitefullie contemned in earth, vvhome you vvith ſo great reuerence doe honour in heauen? vvhat thought ye, vvhen you ſavv God him ſelf to ſuffer ſuch deſpites, euen for thoſe that did ſuch villanies vnto him? vvhoe hath euer heard of ſuch a kind of charitie, that one vvould ſuffer death, to deliuer frō death the verie ſame perſons, that procured & practiſed his death?

But

But aboue al, the paines and turmoiles of this trovvbleſom night vvere increaſed far more by the denial of S. Peter. For that familiar frind of our Sauiour; he that vvas elected and choſen to ſee the glorie of his transfiguration; he vvhoe aboue al the reſt vvas honoured vvith the principalitie and cheefe rule of the Chriſtian Church; hee, I ſaie, firſt before al others, not once, but three ſeueral times together, euen in the verie preſence of his lord and maiſter, ſvveareth & forſvveareth that he knovveth him not, and that he vviſt not vvhoe hee is. O Peter is he that ſtandeth there by thee ſo vvicked a man, that thou accompteſt it ſo great a ſhame onlie to haue knovven him? Conſider that this is a condemnation of him by thee, before he be condemned by the high prieſts: ſithence thou giueſt to the vvoorld to vnderſtand by this thy denial, that he is ſuch a manner of man, that euen thou thy ſelf doſt accompt it as a great reproche & diſhonour vnto thee, to haue as much as knovven him. Novv vvhat greater iniurie could be donne then this?

Our Sauiour then hearing this denial, turned back, and beheld Peter, & caſt his eys vppon that ſheepe, vvhich there vvas loſt from him. O looke of meruailous force and

vertue!

vertue! O ſilent and ſtil looke, but greatlie miſterious and ſignificatiue! Peter vnderſtoode right vvel the language, and voice of this looke: for ſo much as the crovving of the cocke vvas not able to avvakē him, but this vvas able. In deede the eys of our Sauiour dooe not onlie ſpeake, but alſo vvoork, as it appeareth by the teares of S. Peter, vvhich yet guſhed not ſo much from the eys of Peter, as they proceeded from the eys of Chriſt.

4 After al theſe iniuries cōſider vvhar ſcourgings, & vvhippings our Sauiour, ſuffred at the pillar. For the Iudge, perceauing that he could not pacifie the furious rage of thoſe his moſt helliſh enemies; determined to chaſtiſe him vvith ſuch a ſeuere kind of puniſhment, as might ſuffice to ſatisfie the malitious ovvtrage of ſuch cruel harts, that they being thervvith content, ſhould ceaſe to ſeeke after his death. Goe novv therefore, o my ſovvle, & enter vvith thy ſpirite into Pilates conſiſtorie, & carrie vvith thee great ſtore of teares in a readines, vvhich ſhalbe needeful in that place, for that vhich thou ſhalt there both ſee and heare. Behold hovv thoſe cruel & baſe tormentors doe ſtrip our Sauiour of his garments vvith ſo great inhumanitie, he neuer ſo much as once opening his mouth, or ſpeaking one vvoord to ſo manie

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diſcurtiſies as they there vſed tovvards him.

Conſider alſo vvhat haſt they make to 5
bynde that holie bodie to a pillar, that ſo they might ſtrike him more at theire pleaſure, & vvhere, & hovv they beſt liſt. Behold hovv the Lord of Angels ſtandeth there alone among the cruel tormentors, hauing on his part neither frinds, nor ſuerties to help him, no nor ſo much as eys to take cõpaſsion vppon him. Mark hovv forthvvith they begin vvith meruailous great cruelti to diſcharge theire ſcourges, & vvhips vppon his moſt tender fleſh, & hovv they lai on laſhes vppon laſhes, ſtripes vppon ſtripes, & vvoũdes vppon vvoundes. There thou mighteſt quicklie ſee that ſacred bodie ſvvolen vvith vveales, the ſkinne rẽted & torne, the bloud guſſhing out, & ſtreaming dovvne on euerie ſide, throughout al parts of his bodie. But aboue al this, vvhat a pitiful ſight vvas it to behold that ſo great, & deepe open vvound betvvixt his ſacred ſhovlders, vvhere cheefelie al theire laſhes and ſtrokes did light?

After this behold hovv our Sauiour, vvhen 6
they had ended to vvhippe him, couered himſelf, & hovv he vvent through al that place ſeeking his garmẽts in preſece of thoſe cruel tormẽtors, vvithout that anie mã offred him anie ſeruice, help, vvaſſhing, or other ſuch

reliefe,

reliefe as ar vvont to be aforded to thoſe that be ſo vvounded. Al theſe things no doubt ar vvorthie of great feeling, thankfulnes and conſideration.

Thurſdaie morning. Of our Sauiours Coronation vvith thorns; of the vvords, Ecce Homo; *and bearing of the croſſe vppon hu ſhouldres.*

THIS daie thou haſt to think vppon the crovvning of our Sauiour vvith thornes, hovv Pilate ſaid of him, *Ecce Homo*, behold the man; and hovv he bare the croſſe vppon his ſhoulders,

To the conſideration of theſe moſt doleful paſſages, the ſpovvſe in the booke of Canti-
Cantic. 3. 11. cles inuiteth vs ſaying. *Goe forth, ô ye daughters of Syon, & behold king Salomon vvith the crovvne, vvith vvhich his mother crovvned him in the daie of his eſpovvſels, and in the daie of the ioifulnes of hu hart.* O my ſovvle vvhat doeſt thov? o my hart vvhat thinkeſt thou? O my toũge hovv is it that thou art becom domme? O my moſt ſvvete Sauiour, vvhen I open myne eys, and behold this dolorous image, vvhich is ſet before me, my hart doth euen cleaue and rent in ſunder for verie griefe. Hovv happeneth this o Lord? vvhat? did not the vvhippings vvhich thou ſuffredſt, and the death

vvhich

vvhich enſueth, and ſo great quantitie of bloud alredie ſhed, ſuffice; but that novv alſo the ſharp thorns muſt, perforce, let out the blo:d of thy head, vvhich the vvhippes and ſcourges before had pardoned?

VVherefore, o my ſovvle, that thou maiſt conceaue, and haue ſom feeling of this ſo doleful paſſage, ſet firſt before thine eys the fo:mer ſhape of this lord, and vvithal the excellencie of his vertues, and then incontinentlie turne thy ſelf to behold in vvhat pitiful ſort he is heere. Conſider therefore the greatnes of his bevvtie, the modeſtie of his eys, the ſ veetenes of his vvoords, his authoritie, his meekenes, his mild behauiour, and that goodlie countenance of his ſo ful of reuerence. And vvhen thou haſt thus beholden him, and delited thy ſelf to ſee ſuch a perfect foorme, turne thine eys and behold him in this pitiful plight, clad vvith an old purple garment to be ſcorned; holding in his hand a reede for roial ſcepter, that horrible diademe of thornes on his head; his eys hollovv and vvanne, his countenance dead, and his vtter ſhape vvholie disfigured, and begored vvith blovvd, and defiled vvith ſpittel, vvherevvith his face vvas al beſmeered and beraide. Behold him in al parts invvardlie and ovvtvvardlie; his I

hart pearced through, and through vvith ſorovvs, his bodie ful of vvoundes, forſaken of his diſciples, perſecuted of the Ievves, ſcorned of the ſoldiars, contemned of the high prieſts, baſelie reiected of the vvicked king, accuſed vniuſtlie, & vtterlie deſtitute of the fauour of all men.

2 Think alſo vppon this, not as a thing paſt, but as preſent; and not as though it vvere an other mans paine, but thine ovvne. Imagin thy ſelf to be in place of him that ſuffreth, & think vvhat thou vvouldeſt feele, yf in ſo ſenſible & tender a part as is thy head, they ſhould faſten a nomber of thornes, and thoſe alſo verie ſharp, vvhich ſhould pearce euen to the ſkulle. But vvhat ſpeake I of thornes? yf it vvere but onlie the pricking of a pinne, thou couldeſt hardlie ſuffer it; novv vvhat, thinkeſt thou, did that moſt tender and delicate head of our Sauiour feele vvith this ſo ſtraunge kind of torment?

3 VVhen they had thus crovvned, and ſcorned our Sauiour, the Iudge tooke him by the hand in ſuch euil plight as he vvas, and leading him out to the ſight of the furious people, ſaid vnto them, *Ecce homo.* Behold the man, as much as yf he ſaid. If for enuie you ſought his death, behold him heere in ſuch ſort, that he is not to be enuied at,

at, but rather to be pittied. VVere you afraied leſt he vvould haue made him ſelf a king? behold him heere ſo disfigured, that he ſcarcelie ſeemeth to be a man. Of theſe hands ſo faſt bound, vvhat feare you? of this man ſo vvhipped and ſcourged, vvhat demaund you more? By this thou maiſt vnderſtand, o my ſovvle, in vvhat ſort our Sauiour came then forth, ſeeing the Iudge beleeued, that the pitiful plight in vvhich he vvas, might ſuffice to breake the harts of ſuch cruel enimies. VVhereby thou maiſt vvel perceaue hovv vnſeemelie a thing it is, that a Chriſtian man haue no compaſsion of the paines & ſorovvs of our Sauiour Chriſt, ſeeing they vvere ſuch as vvere ſufficient, as the Iudge vvas fullie perſuaded, to mollifie thoſe ſo fierce and ſauage harts.

But vvhen Pilate ſavv that thoſe puniſhments executed vppon that moſt holie and innocent lambe, vvere not able to aſſvvage the furie of his enemies, he entred into the iudgment hall, and ſate him dovvne in his tribunall ſeate, to giue final ſentence in that cauſe. The Croſſe vvas novv prepared and readie at the gate, and that dreadful banner vvas diſplaied high in the ayer threatning the death of our Sauiour. And after that the cruel ſentence vvas giuen and 4

publiſhed, the enimies added thereunto an other crueltie, vvhich vvas to charge vppon thoſe ſhouldres, ſo rent and torne vvith vvhips and ſcourges receiued before, the heauie tree of the Croſſe. Al vvich notvvithſtanding, our merciful Sauiour refuſed not to carie this burthen vvhereuppon vvere laid al our ſinnes, but embraced the ſame vvith ſingular charitie and obedience for the loue he bare vnto vs.

5 After this the innocent Iſaac vvent to the place of ſacrifice vvith that ſo heauie burthen vppon his vveake ſhoulders, great multitudes of people folovving after him, and manie pitiful vvoomen that accompanied him vvith theire teares. VVhoe vvould not haue vvept moſt bitterlie, ſeeing the king of Angels to goe ſo faintlie vvith ſuch a vvaightie burthen, his knees trembling vnder him, his bodie crovvching, his eys ſo modeſt, his face al bloudie, vvith that guirland of thornes in his head, and vvith thoſe ſhameful and opprobrious exclamations and outcries vvhich they gaue againſt him.

6 In the meane ſeaſon, o my ſovvle, vvithdravv thine eys a little from this cruel ſight, and vvith al ſpeede, vvith lamentable ſighs, vvith larmeful eys, goe tovvards the hovvſe

of the blessed virgin, and vvhen thou art com thither, casting thy self doune at her feete, begin to speake to her vvith a doleful voice saying. O ladie of Angels, O Queene of heauen, Gate of paradise, Aduocatrice of the vvorld, Refuge of sinners, Health of iust parsons, Ioie of Saincts, Mistres of vertues, Mirrour of cleanenes, Tytle of chastitie, Patterne of patience, and Example of al perfection: vvoe to me, o blessed ladie, that haue liued to see this present hovver. Hovv can I liue hauing seene vvith mine eys that vvhich I haue seene? vvhat neede more vvoords? I haue left thy onlie begotten sonne, and my lord in the hands of his enimies vvith a Crosse vppon his shoulders, to be crucified vppon the same.

VVhat vnderstanding is able to comprehend, hovv deepelie this sorovv pearced the blessed virgins hart? Her sovvle began heere to vvax faint, and her face, and al the parts of her virginlie bodie, vvere couered ouer vvith a deadlie svveate, vvhich vvas sufficient to haue ended her life, yf the diuine dispensation had not reserued her for greater pains, and for a greater crovvne.

Novv the holy virgen goeth to seeke her sonne, the great desire vvhich she hath to see him, restoring vnto her againe the strength

vvhich ſorovv had taken from her. She heareth a far of the claſſhing of armour, the trovvpes of people, and the ovvtcries vvhich by his enimies vvere thundered againſt him. Incontinentlie alſo ſhe ſeeth the gliſtering ſpears and halbards, vvhich vvere holden vppe a loft. She approcheth neerer and neerer vnto her deerelie beloued ſonne, and openeth her eys, vvhich vvere dimmed vvith ſorovv, to ſee, if ſhe poſsibly might, him vvhom her ſovvle ſo exceedinglie loued. O loue and feare of this bleſſed virgin Maries hart! On one ſyde ſhee deſired to ſee him, on the other ſhe vvas vnvvilling to ſee him ſo miſerablie disfigured. At the length, vvhen ſhe vvas com vvhere ſhe might ſee him, then thoſe tvvo lights of heauen did behold one an other, and their harts vvhere pearced through vvith their eys, and they vvounded vvith their mutual ſight their pitiful ſovvles. Theire toungs vvere becom domme, and yet the hart of that moſt ſvveete ſonne ſpake to the hart of his mother, and ſaid vnto her, vvherefore cameſt thou hither my doue, my beloued, and my ſvveete mother? Thy ſorovv increaſeth mine, and thy torments be a torment to me, depart my deere mother and returne home: it is not decent for thy virginlie

ginlie ſhame-faſtnes and puritie, to be in companie of murderers and theeues.

Theſe and otherlike vvoords ful of compaſsion and pitie, vvere ſpoken in thoſe pitiful harts, and in this manner they paſſed ouer that irkſom, and paineful vvay euen vnto the place of the Croſſe.

Fridaie morning. Of the Croſſe, and the ſeuen vvoords vvhich our Sauiour ſpake vppon the ſame.

THIS day thou haſt to meditate vpon the miſterie of the Croſſe, and vpon the ſeuen vvoords vvhich our Sauiour ſpake.

Avvake novv, o my ſovvle, and begin to think vppon the miſterie of the Croſſe, by vvhoſe fruite is repared the hurt of that poiſened fruite, of the forbidden tree. Conſider firſt hovv vvhen our Sauiour vvas com to this place, thoſe cruel enimies, to make his death more ſhamefull, ſtripped him of al his apparel, euen to his innermoſt garment, vvhich vvas vvholie vvouen through out vvithout anie ſeame. Behould novv heere vvith vvhat meekenes this moſt innocent lamb ſuffreth him ſelf to be thus ſtripped, vvithout opening his mouth or

ſpeaking anie vvoord againſt them that vſed him in ſuch ſort; but rather vvith a good vvil conſented to be ſpoiled of his garments, & vvith ſhame remaine naked, that by the merite of this nakednes, and vvith the ſame, the nakednes in vvhich vve vvere fallen throvvgh ſinne, might be far better couered, then vvith the leaues of the fig-tree.

5 Som holie fathers reporte that the tormẽtors to pluck of our Sauiours garments, tooke of moſt cruellie the crovvne of thornes vvhich he had vppon his head; and that hauing ſtripped him they ſet it on againe, & faſtned the ſharp thornes to the braine vvhich vvas an exceeding great grife. And ſurelie it is to be thought that they vſed this crueltie againſt him, hauing vſed manie others, and thoſe alſo verie ſtrange in al the proceſſe of his paſsion: eſpeciallie ſeeing the holie Euangeliſt ſaith, that thy did vnto him vvhatſoeuer they vvould. And as his garment ſtucke faſt to the vvoundes of his ſcourges, and the bloud vvas novv congealed and faſtned vnto his garment, at vvhat time thy ſtripped him, they haled it of vvith ſuch furious haſt and force (as thoſe caitiffes vvere far from al pitie and mercie) that they renevved al the vvoundes of his vvhippings,

in ſuch

in ſuch ruefulvviſe: that that great vvound of his ſhoulders diſtilled bloud on al partes.

Conſider novv heere, o my ſovvle, the excellencie of the goodnes and mercie of God, vvhich ſhevveth it ſelf ſo euidentlie in this miſterie. Behold hovv he that clotheth the heauens vvith clovvdes, and the fields vvith flovvers & bevvtie, is heere ſpoiled of al his garments. Conſider the cold vvhich that holie bodie ſuffred, ſtanding as it ſtoode ſpoiled, & naked not onlie of his garments, but alſo of his verie ſkinne and fleſh, vvith ſo manie gapes, and vvide holes of open vvoundes throughout the ſame. And yf S. Peter being clothed and ſhodde, felt cold the night before, hovv far greater cold ſuffred that moſt delicate and tender bodie, being ſo naked and vvounded as it vvas? 2

Conſider after this hovv our Sauiour vvas nayld vppon the Croſſe, & the paine vvhich he ſuffred at that time, vvhen thoſe great and ſquare nailes pearced through the moſt ſenſible and tender parts of his bodie, vvhich vvas of al bodies moſt delicate. And conſider alſo vvhat extreme griefe it vvas to the bleſſed virgin, vvhen ſhe ſavv vvith her eys, and heard vvith her eares the mightie and cruel hard ſtrokes vvhich vvere laid on ſo thick, & iterated one after an other vppon his diuine 3

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members. For certaine lie thoſe hammers & nailes paſſed through the hands of the ſonne but they vvounded and pearced the verie hart of the mother.

4 Conſider hovv forthvvith they hoyſed vp the Croſſe on high, & vvent about to rãme it in the hole, vvhich they had made for that purpoſe, & hovv, ſuch vvere thoſe cruel miniſters, at the verie time of rearing it vp & placing it, they let it fal vvith a iump into the hole vvith al the vveight thereof: and ſo that bleſſed bodie vvas ſore ſhaken and iogged in the ayre, and thereby his vvounds of the nailes vvere enlarged, vvhich vvas a moſt intollerable paine.

Novv then o my ſvveete Sauiour and Redeemer, vvhat hart maie be ſo ſtonie hard that vvil not riue a ſunder for griefe, ſith this daie the verie ſtones them ſelues vvere ryuen cõſidering that vvhich thou ſuffredſt vppon the Croſſe? The ſorous of death, o Lord, haue enuironed thee; & the vvaues of the ſea haue ouervvhelmed thee. Thou art mired in the depth of the bottomles goulfes, and findeſt nothing vvhere vppon to ſtaie thy ſelf. Thy father hath forſaken thee; vvhat hope maiſt thou haue of men? Thy enimies crie out againſt thee, thy frinds breake thy hart, thy ſovvle is afflicted, and for the loue thou bearеſt

reſt to me, thou admitteſt no comfort. Mie ſinnes, o Lord, vvere vndoubtedlie verie greate, and thy penance vvel declareth it. I ſee thee, o my king faſtened to a tree, & there is nothing to ſuſteine thy bodie but thtee yron nailes: of thoſe thy ſacred bodie hangeth vvithout anie other ſtay or comfort. VVhen the vveight of thy bodie ſtaieth vpon thy feete, then ar the vvounds of thy feete more vvydened, and torne vvith the navls vvherevvith they ar pearced. And vvhen the ſvvaie of thy bodie ſtaieth vppon thy hands, then ar the vvounds of thy hands more rent vvith the poiſe of thy bodie. Novv thy holie head tormented, and vveakened vvith the crovvne of thornes, vvhat pillovv hath it to reſt vppon? O hovv vvel might thy armes (moſt bleſſed and excellent virgin) be heere emploied to ſupplie this office! But alas, thy armes maie not ſerue for this preſent, but the armes of the Croſſe. Vppon them muſt that ſacred head recline it ſelf vvhen it vvil repoſe, and yet the eaſe he ſhal receaue thereby, ſhal be but onlie to driue & ſtick thoſe thornes more faſt into his braine.

The ſorovvs of the ſonne vvere much increaſed by the preſence of his mother, vvith vvhich his hart vvas no les crucified vvithin, then his holie bodie vvithout: Tvvo

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croſſes be heere prepared for thee, o good IESVS, this daie; the one for thy bodie, and the other for thy ſovvle. The one is of paſſion, the other of compaſſion. The one pearceth thy bodie vvith nailes of iron, the other pearceth thy moſt holie ſovvle vvith nailes of ſorovve; vvhoe is able to declare o good IESVS, vvhat griefe it vvas to thee vvhen thou diddeſt conſider the great anguiſhes of the moſt holie ſovvle of thy mother, vvhich thou knevveſt ſo certainlie vvas there crucified vvith thee? vvhen thou ſavveſt that pitiful hart of her pearced, and thruſt through vvith the ſvvoord of ſorovv? vvhen thou diddeſt open thy blovvdie eys, and beheldeſt her diuine face, vvhollie ouer caſt vvith palenes and vvannes of death; and thoſe angvviſhes of her ſovvle, vvhich cauſed not her death, and yet vvere greater to her then death it ſelf; and thoſe riuers of teares vvhich guſhed out from her moſt cleare eys, and heardeſt thoſe deepe ſighs and ſobbes, vvhich burſt out of her ſacred breſt, being enforced vvith the vehemencie of griefe and ſorovv?

Novv vvhat breſt (ſaith S. Bernard) maie be ſo of iron, vvhat bovvels ſo hard, that they be not moued to compaſsion, o moſt ſvveete mother, conſidering the teares and

paines

paines vvhich thou diddeſt endure at the foote of the Croſſe, vvhen thou ſavveſt thy moſt deere ſonne ſuffer ſo grieuous, ſo long, and ſo opprobrious and ſhameful torments? vvhat hart can think, vvhat toung can expreſſe thy ſorrovv, thy teares, thy ſighes, and the cleauing a ſunder of thy hart, vvhen ſtanding in this place, thou ſavveſt thy beloued ſonne vſed in ſuch cruel ſort, and yet couldeſt not help him? vvhen thou beheldeſt him naked, and couldeſt not clothe him; parched vp vvith thirſt, & couldeſt not giue him to drink; iniuried, and couldeſt not defend him; diffamed as a malefactour, and couldeſt not anſvvere for him; his face ſo defiled vvith ſpittel, and couldeſt not make it cleane; finallie his eyes guſhing out teares, and couldeſt not drye them, nor receaue that laſt gaſpe vvhich came out from his ſacred breſt, nor iovne thy face vvith, his ſo knovven and ſo beloued, and in ſuch manner dye imbraced vvith him. In this time thou diddeſt vvel proue in thy ſelf, that the prophetie vvas fulfilled, vvhich that holie old Simeon had foretold thee, before he died, ſaying, that a ſvvord of ſorovv ſhould pearce thy hart.

But o moſt pitiful virgen, vvherefore vvouldeſt thou, o bleſſed ladie, increaſe thy

ſorovv

ſorovv vvith the ſight of thyne ovvne eyes? vvherefore vvouldeſt thou find thy ſelf preſent this daie in this place? It is not a thing decent for one ſo retyred, as thou art vvoont to be, to appeare in common places; It becommeth not a motherlie hart to ſee her children dye, although it ſtoode vvith their honour and reputation, and they dyed in their bead; and comeſt thou then to ſee thy ſonne die by iuſtice, & amongſt theeues vppon a croſſe? But novv ſeeing thou haſt reſolued to ſurpaſſe and ouercom al motherlie affection, and that thou vvilt honour this miſterie of the croſſe, vvherefore doeſt thou approche ſo neere vnto the ſame, that thou muſt carie avvay in thie mantle, a perpetual memorie and remembrance of this thy ſorovv? Thou canſt not aford thy ſonne anie comfort or remedie, but vvel thou maiſt vvith thy preſence increaſe and augment his torment.

In deede this onlie vvanted to the increaſe of his ſorovvs, that in the time of his agonie, in the laſt inſtant and conflict of his death, euen vvhen the laſt ſighs raiſed vp his tormented breſt, he ſhould then caſt dovvne his eys altogeather dazeled and dimmed, & ſhould behold thee ſtanding at the foote of the croſſe. And becauſe he being

neere

neere to the end of his life had his senses so vveakened and feebled, and his eyes so obscured vvith the shadovv of death, that he could not see a far of, thou madest thy self so neere, to th'end he might knovv thee, and see those armes, in vvhich he had ben receaued and caried into Egipt, so faint and broken; and those virginal brests, vvith vvhose milk he had ben nouriſshed, becom euen a sea of sorrovv. Behold o ye Angels these tvvo figures, yf peraduenture you maie knovv them. Behold o ye heauens this crueltie, and couer your self vvith mourning for the death of your Lord: let the cleere ayre becom obscure and dark, that the vvoorld see not the naked bodie of your Creator. Cast vvith your darknes a mantel vppon his bodie, that profane eys behold not the ark of the testament vncouered. O ye heauens vvhich vvere created so bright and faire! o thou earth clothed vvith such varietie and beavvtie! yf you did hide your glorie in this so greate paine; yf you that be insensible, did after your manner feele the same, vvhat then did the bovvels and virginal brest of the blessed mother? O al you, saith shee, that passe by the vvaie, consider and behold yf there be anie sorovv like vnto mie sorovv. Trulie there is no sorovv like

vnto

vnto thie ſorovv, becauſe in al the creatures of the vvoorld there is no loue like vnto thy loue.

6 After this thou maiſt conſider thoſe ſeuen vvoords, vvhich our lord ſpoke vppon the Croſſe, of vvhich the firſt vvas. *Father pardon them, for they knovv not vvhat they dooe.* The ſecond vvas to the good theefe: *This daie ſhalt thou be vvith me in paradiſe.* The third vvas to his moſt bleſſed mother; *VVoman behold thy ſonne.* The fourth vvas: *I am a thirſt.* The fift vvas: *My God, my God vvhy haſt thou forſaken me?* The ſixt vvas: *It is finiſhed.* The ſeuenth vvas: *Father into thy hands I commit my ſpirite.*

Mar. 23. 34. Mar. 23. 43. Ioan. 19. 27. Ioan. 19. 28. Matt. 27. 46. Ioan. 19. 30.

Conſider novv, o my ſovvle, vvith hovv great charitie he cõmended in theſe vvoords his enimies vnto his father; vvith hovv greate mercie he receaued the thife vvhich confeſſed him; vvith vvhat bovvels he commended his pitiful mother to the beloued diſciple; vvith hovv greate thirſt and drith he ſhevved hovv much he deſired the ſaluation of men; vvith hovv lamentable a voice he povvred out his praier, and vttered his tribulatiõ before the face of almightie God; hovv he performed ſo perfectlie, euen to the verie end, the obedience of his father; and hovv finallie he commended vnto him his ſpirite, and reſigned him ſelf vvholie into his

Mar. 23. 46.

moſt

moſt bleſſed hands.

Heerehence it appeareth, hou in eche one of theſe vvoords, remaineth incloſed ſom ſingular document, and inſtruction of vertue. In the firſt, is cõmended vnto vs Charitie tovvards our enimies. In the ſecond, pitie and mercie tovvards ſinners. In the third dutie and reuerence toyvards our parents. In the fouerth, zeale and deſire of our neighbours ſaluation. In the fift, praier in time of tribulations, and vvhen vve ſeeme to be forſaken of God. In the ſixt, the vertue of Obedience and Perſeuerance. And in the ſeuenth a perfect reſignation into the hands of God, vvhich is the ſumme and principal of al our perfection.

Saturdaie morning. Of the pearcing our Sauiours ſide; of his taking dovvne from the croſſe; of the pitiful bevvailing of our ladie, and of Chriſtes burial.

THIS daie thou haſt to meditate vppon the pearcing of our Sauiours ſide vvith a ſpeare; of his taking doune from the croſſe; together vvith the lamentation of our lady, and the office of the burial.

Conſider then, hovv after that our Sauiour had giuen vp the ghoſt vppon the croſſe, and thoſe cruel miniſters had accompliſhed

their desire, vvhich longed so much to see him dead, yet vvith al this the flame of theire furie vvas not quenched: because that, notvvithstanding such things as had past, they resolued to reuenge and flesh them selues more vppon those holie reliques vvhich remained, parting and casting lottes vppon his garments, and pearcing his sacred brest vvith a cruel speare.

O ye cruel ministres! O ye harts of iron! Seemed that so litel to you vvhich his bodie suffred being aliue, that ye vvould not pardon it euen after it vvas dead? vvhat rage of enmitie is there so great, but that it is appeased, vvhen it seeth his enimie dead before him? Lift vp a litle those cruel eys of yours & behold that deadlie face, those dimmee ys, that falling countenance, that palenes and shadovv of death: for although you be more hard then either iron or adamant stone, yea though ye be more hard then your ovvne selues, yet in beholding him you vvil be pacified.

2 After this commeth the minister vvith a speare in his hand, and vvith great force thrusteth the same through the verie naked brest of our Sauiour. The crosse shooke in the aire, vvith the force of the stroke; and from thence issued vvater and bloud,

vvhere

vvherevvith ar healed the ſinnes of the vvorld. O riuer that runneſt out of paradiſe, and vvatereſt vvith thy ſtreames all the vvhole face of the earth! O vvound of this pretious ſide, made rather vvith feruent loue tovvards mankind, then vvith the ſharp iron of the cruel ſpeare! O gate of heauen! vvindovve of paradiſe! place of refuge! tovver of ſtrength! ſanctuarie of iuſt perſons! ſepulchre of pilgrims! neſt of cleane doues, & floriſhing bed of the ſpovvſe of Salomon. Al haile o vvound of this pretious ſyde, that vvoundeſt al deuout harts; ſtroke that ſtrikeſt the ſovvles of the iuſt; roſe of vnſpeakable bevvtie; rubie of ineſtimable price; entrance into the hart of Chriſt; teſtimonie of his loue; and pledge of euerlaſting life.

Next to this conſider, hovv the very ſame daie in the euening, there came thoſe tvvo holie men Ioſeph and Nicodemus, vvhoe reared vp their ladders vnto the croſſe, and tooke dovvne the bleſſed bodie of our Sauiour into their armes. The holie vitgin then perceauing, that the torment of the croſſe vvas novv ended, and that the holie bodie of our Sauiour vvas comming tovvards the earth, ſhe prepareth her ſelf to giue him a ſecure hauen in her breſt, and to receaue him from the armes of the Croſſe, into her ovvne 3

armes. And ſo ſhe requeſteth vvith great humilitie of thoſe noble men, that for ſo much as ſhee had take no leaue of her ſonne, nor receaued the laſt embracings of him vpon the croſſe, at the time of his departure, they vvould novv ſuffer her to approche neere vnto him, and not increaſe her diſcomfort on euerie ſide, yf, as the enimies had before taken her ſonne from her, being yet aliue, ſo her frinds vvould take him from her being novv dead.

4 Novv vvhen the bleſſed virgin had him in her armes, vvhat tounge is able to expreſſe that, vvhich ſhe then felt? O ye Angels of peace, vveepe vvith this holie virgin; vveepe ye heauens; vveepe ye ſtarres of heauen; and al creatures of the vvorld accompanie the lamentation of the bleſſed virgin Marie. The bleſſed mother embraceth the torne bodie, ſhee clippeth it faſt to her breſt, (her ſtrength ſeruing her to his thing onlie) ſhe putteth her face betvveene the thornes of the ſacred head; ſhe ioineth countenance vvith countenance; the face of the moſt holie mother, is imbrued vvith the bloud of the ſonne; and the face of the ſonne, is bathed vvith the teares of the mother. O ſvveete mother, is this peraduẽture thy moſt ſvveete ſonne? Is this he vvhome thou conceauedſt

vvith

vvith ſo greate glorie, & broughteſt foorth vvith ſo great ioy? vvhat is novv becom of thy former ioyes? vvhither is thy vvonted gladnes gone? vvhere is that mirrour of bevvtie, in vvhich thou diddeſt behold thy ſelf?

Al thoſe that vvere preſent, vvept vvith her. Thoſe holie matrones vvept. Thoſe noble gentlemen vvept. Heauen and earth vvept, and al creatures accompanied the teares of the virgin. §

The holie Euangeliſt alſo vvept, and embracing the bodie of his maiſter ſaid: O my good lord & maiſter, vvhoe ſhalbe my teacher from this time forvvards? To vvhome ſhal I reſort vvith my doutes? vpon vvhoſe breſt ſhal I reſt mie ſelf? vvhoe ſhal impart to me the ſecreats of heauen? vvhat ſtraunge change and alteration is this? The laſt euening thou ſuffereddſt me to reſt vppon thy holy breſt, giuing me ioye of life; and novv dooe I recompence that ſo greate benifit, vvith holding thee dead on my breſt. Is this the face, vvhich I ſavve transfigured vppon the mount Thabor? Is this that figure, vvhich vvas more cleere then the ſonne at middaie?

Likevviſe that holie ſinner Marie Magdalen vvept, and embracing the feete of our

Sauiour ſaid. O light of myne eyes and remedie of my ſovvle, yf I ſhal ſee my ſelf vvearied vvith ſinnes, vvhoe ſhal receaue me? vvhoe ſhal cure my vvounds? vvhoe ſhal anſvvere for me? vvhoe ſhal defend me againſt the Phariſees? O hovv far othervviſe held I theſe feete, and vvaſſhed them, vvhen thou receauedſt me? O my ſvveete hart-roote, vvhoe could bring to paſſe that I might novv die vvith thee? O life of my ſovvle hovv can I ſaie that I loue thee, ſeeing that I remaine aliue, vvhen I haue thee dead before mine eys?

In like manner did al that holie companie vveepe and lament, vvatering & vvaſhing that holie bodie vvith teares. But novv vvhen the hovver of his burial vvas com, they vvynd his holie bodie in a cleane linnen ſheete: they bynde his face vvith a napkin; & laying the bodie vppon a beere, they goe to the place of the monument, and there they laie in that pretious treaſure. The ſepulchre vvas couered vvith a ſtone, and the hart of the bleſſed mother vvith a clovvde of heauines and ſorovvve. There once againe ſhe taketh leaue of her ſonne. There ſhe beginneth a freſhe to feele her heauie ſolitarines. There ſhe ſeeth her ſelf novv diſpoſſeſſed of al her good. Finallie there her hart

remai-

remaineth buried, vvhere her treasure vvas left.

Sonnedaie morning. Of the descending of our Sauiour into Limbus, of his appearing to our ladie, to S. Marie Magdalen, to the disciples; and of his Ascension.

THIS daie thou maist meditate vppon the descending of our Sauiour to Limbus; of his appearing to our blessed ladie, to S. Marie Magdalen, to the disciples; and of his glorious Ascension.

First of al consider, hovv exceeding greate the ioy & comfort vvas, vvhich those holie fathers in Limbo receaued, through the visitation and presence of their Redeemer, and vvhat thankes and praises they gaue him for this saluation, so exceeding lie desired and hoped for. Those that returne from the east India into Spaine, saie of them selues, that they esteeme al the paines, and trauailes of their voiage past by sea, verie vvel imploied, vvhen they cõsider the extreme ioy, vvhich they receaue at the daie of their returne to their countrie. Novv yf this sayling, & absence from their countrie of one or tvvoe yeares, be of force to cause so great ioye, vvhat contentement and pleasure vvould the absence of three, or fouer thovvsand

yeares, vvoorke in thoſe that vvere to receaue ſo great ſaluation, and to take hauen in the land of ſuch as liue for euer?

2 Conſider likevviſe the ioy, vvhich the bleſſed virgin this daie receaued in the ſight of her ſonne, vvhich vvas riſen: for certaine it is, that as ſhee vvas the onlie perſon vvhich moſt felt the paines of his paſsion and death, ſo ſhe vvas the onlie, that moſt vvas partaker of the ioy of his Reſurrection.

Novv vvhat invvard comfort had ſhe, vvhen before her, ſhe beheld her ſonne aliue and glorious, accompanied vvith all thoſe holie fathers vvhich vvere riſen vvith him? vvhat did ſhe? vvhat ſaid ſhe? of vvhat maner vvere her embracings? her kiſſes? the teares of her pitiful eys? and her deſires to be alvvais vvith him, yf it might be graunted her?

3 Conſider the ioy of thoſe holie Maries, & eſpeciallie of her, vvhich perſeuered vveeping before the ſepulchre, vvhen ſhe ſavve the beloued of her ſovvle, and caſt her ſelf dovvne at his feete, and fovvnd him riſen and liuing, vvhome ſhe ſought and deſired to ſee, although he had ben dead. And conſider vvel, that next to his bleſſed mother, he appeared firſt to this vvoman, vvho moſt loued him, moſt perſeuered, moſt vvept,

and

and moſt carefullie ſought him; thereby to make thee knovv for certaine, that thou ſhalt alſo find God, if thou ſeeke him vvith the ſelf ſame teares and diligence.

Conſider after vvhat ſort he appeared to the diſciples, vvhich vvent tovvards Emaus, in forme of a pilgrime; & behold hovv gracious, and courtious he ſhevveth him ſelf vnto them in his vvoords; hovv familiarlie he keepeth them companie; hovv ſvveetlie he diſguiſeth him ſelf that they knovv him not; and finallie hovv louinglie he diſcouered him ſelf vnto them, and left them vvith paſſing invvard comfort and contentement. Let thy ſpeech and talk be alſo ſuch as vvas this of theſe men, and confer vvith invvard ſorovv and feeling that, vvhich they conferred (vvhich vvas of the torments and paines that Chriſt had ſuffered) and perſvvade thy ſelf aſſuredlie, that thou ſhalt not vvant his preſence and companie, yf thou procure to haue alvvaies this in thy remembrance and memorie. 4

Touching the miſterie of the Aſcenſion; conſider firſt, hovv our Sauiour differred & prolonged his mounting vp into heauen, for the ſpace of fortie daies, in vvhich he appeared oftentimes to his diſciples, teaching them, and ſpeaking vvith them of the kingdom 5

kingdom of God. In such manner that he vvould not ascend vp into heauen, nor depart from them, vntil he had left them such, as they might be able vvith spirite, to ascend into heauen vvith him. VVhereby thou maist vnderstand, that oftētimes the corporal presence of Christ (that is the sensible consolation of deuotion) leaueth those, that be novv able vvith spirite to flie on high, and be more secure and free from peril and danger. In vvhich thing the prouidence of almightie God maruailouslie discouereth it self, and the manner vvhich he obserueth in dealing vvith his at sundrie times: that is, he cherisheth the vveake and feeble; he exerciseth the valiant & stronge; he giueth milk to the little ones: he vveaneth such as be greate; he comforteth some; he proueth others; and so dealeth vvith eche one, according to the degree of his profit, & aduauncement. VVhereof it folovveth, that neither he vvhich is fauoured, hath cause to becom presumptuous; seeing that cherishing is an argument of vveakenes; nor he vvhich is left discomforted, to be dismaied; seeing this is oftentimes a signe of strength.

6 In the presence of his disciples, and they beholding him, he vvent vp into heauen; because they vvere to be vvitnesses of these

misteries

misteries: and none can better beare vvitnesse of the vvoorks of God, then he vvhich knovveth them by experience. Yf thou ernestlie desire to knovv hovv good almightie God is, hovv svveete, and hovv pleasant tovvards his, hovv greate the vertue and efficacie of his grace is, of his loue, of his prouidence, and of his consolations, enquire of those that haue proued it, and they vvil giue sufficient testimonie of it.

He vvas also desirous that they should see him goe vp into heauen, that thereby they might folovv him vvith theire eys & vvith theire spirite, that they might feele his absence, that his departure might make them retired and solitarie, vvhich vvas a most fit preparation to receaue his grace. Heliseus requested Helias to giue him his spirite; and the good maister answered him. Yf thou canst see me, vvhen I depart from thee, thou shalt obtaine thy demaund. So they in deede shalbe heyres of the spirite of Christ, vvhome force of loue shal make to feele the absence of Christ: they vvhich shal feele his departure, and remaining in this banishment, shal cõtinuallie sigh for his presence. So felt that holie man, this absence, vvhoe said. Thou departedst from me, o my comforter, and thou tookest not thy leaue of me. 4. Reg. 2.

Going

Going on thy vvaie, thou dideſt giue thy bleſſing to thine, and I ſavve it not. The Angels promiſed that thou vvouldeſt returne, and I hard it not.

Novv vvhat ſolitarines, vvhat feeling, vvhat cries, vvhat teares vvere thoſe of the moſt bleſſed virgin, of the beloued diſciple, of S. Marie Magdalen, & of al the Apoſtles vvhen they ſavv him goe from them, & depart out of their ſight vvhoe had ſtolen from them their harts? yet, notvvithſtanding all this, it is vvriten, that they vvent back into Ieruſalem vvith great ioye, becauſe they loued him exceedinglie. For the ſelf ſame loue, vvhich made them feele ſo much his departure, made them on the other ſide reioice of his glorie; & true loue ſeeketh not ſo much it ſelf, as that vvhich it loueth.

Luc. 24. 52.

7 It remaineth to conſider, vvith hovv great glorie, vvith vvhat ioye, vvith vvhat exclamations and praiſes, this noble triumpher vvas receaued in that excellent citie: vvhat vvas the feaſt, and entertainement vvhich they made him: vvhat it vvas to behould men, & Angels there ioyned together, and al in companie to goe tovvards that noble citie, to fill vp thoſe ſeates, vvhich ſo manie yeares had ben voide; & that moſt bleſſed humanitie of our Sauiour, to mount aboue

aboue all, & to ſit at the right hand of God the father? All this deſerueth to be dulie conſidered, that vve maie vnderſtand, and ſee hovv vvel our labours be imploied for the loue of God; & hovv he, vvhich humbled him ſelf, and ſuffered more then all other creatures, is novv aduanced, & exalted aboue them all: that here-hence the louers of true glorie, maie knovv the vvaie vvhich they muſt followv to obtayne the ſame, vvhich is to deſcend, thereby to aſcend; and to put them ſelues vnder the feete of all others, thereby to be exalted aboue all.

OF SIXE THINGES THAT MAIE concurre in the exerciſe of praier.

CHAP. IV.

THESE be, good Chriſtian reader, the meditations in vvhich thou maiſt exerciſe thy ſelfe, in all the daies of the vveeke, that ſo thou vvant not matter, vvhereof to thinke. Bud hereit is to be noted, that ſome things maie goe before this meditation, and ſom others followv after it, vvhich be annexed vnto the former, and as it vvere neighbours vnto them.

For

For first, before vve enter into meditation, it is requisite that vve prepare our hart vnto this holie excercise, vvhich is as to tune a viall, before vve plaie vppon it.

After preparation folovveth the reading of that matter, vvhich vve be to meditate vppon that daie, according to the distribution of the daies of the vveeke, as hath ben said before. VVhich reading is vndovvtedlie necessarie for such, as ar beginners, vntill a man dooe knovv, vvhat he ovvght to meditate vppon. After he maie proceede vnto meditation.

Next to meditation there maie folovv out of hand a deuoute giuing of thankes for the benifits vvhich vve haue receaued, vvith an offering vp of al our life, and of the life of our Sauiour Christ, The last part is the Petition vvhich is properlie called praier, in vvhich vve demaund all that, vvhich is behouefull as vvel for the saluation of our selus, as of our neighbours, and of al the vvhole Catholike churche.

These six things maie be exercised in praier, vvhich things, emong other commodities and porfits, bring this also, that they yeeld vnto a man more plentie of matter, vvhere vppon to meditate, setting before him all these diuersities of meats, that in case

caſe he can not eate of one, he maie eate of an other, and that vvhen he hath made an end of meditation in one matter, he maie enter into an other; and there find other matter, vvherein to continevv his meditation.

I knovv right vvel, that neither all theſe partes, nor this order is alvvaies neceſſarïe, yet this manner vvil ſerue for nouices, and young beginners; that ſo they may haue ſom order, & direction vvherby to gouerne them ſelues at the beginning. And therefore of anie thing that ſhalbe here treated, I vvould not that anie man ſhould make a perpetual, or general rule: becauſe my intent is not to make anie lavv, but to ſhevv an introduction, thereby to direct nouices and beginners, and to put them in this vvaye: in vvhich courſe after that they ſhalbe once entred, then the very vſe and experience, and much more the holy ghoſt vvil teach them the reſt, that they haue to dooe herein.

NOVV

OF PREPARATION VVHICH IS requiſite before praier.

CHAP. V.

IT ſhal novv be requiſite for vs, to treate particularlie of euerie one of theſe parts aforeſaide, & firſt of the Preparation, vvhich goeth before the others.

Being in the place of praier, kneeling or ſtanding, thy armes ſtretched out in manner of a crucifixe, or proſtrate vppon the grovvnd, or ſitting (yf thou canſt not ſettel thie ſelf in anie other ſort) after thou haſt made the ſigne of the Croſſe, thou muſt recollect thie imagination, & vvithdravve the ſame from all things of this life, and liftvp thy mind to heauen, conſidering that our Lord beholdeth, and looketh vppon thee. Thou muſt alſo ſtand there vvith ſuch attention and reuerence, as yf thou hadſt God there reallie preſent before thine eys, and vvith a general repentance of thy ſinnes (yf thie praier be in the morning) thou maiſt ſaie the general confeſsion *Confiteor Deo, &c.* or (yf thy meditation be in the euening) thou maiſt examine thy conſcience, touching all that

that vvhich, thou haſt thought, ſpoken, or donne, or heard in that daie, as alſo, hovv forgetful thou haſt ben of our lord; and repenting thy ſelf of all the defects cõmitted that daie, and of al thoſe of thy life paſt, and humbling thy ſelf before the maieſtie of almightie God, in vvhoſe ſight thou ſtándeſt, thou maiſt vtter theſe vvoords of the holie Patriarch.

I vvil ſpeake to my lord, although I be but duſt & aſhes: and vvith the ſubſtance and matter of theſe fevv vvoords, thou maiſt, for ſom little time, entertaine thy ſelf, conſidering vvel vvhat thou art, and vvhat God is, that ſo thou maiſt vvith more reuerence, humble thy ſelf before ſo great a maieſtie, as is that of almightie God. For thou art a bottomleſſe depth of infinite ſinnes and miſeries: and God is an infinite deepenes of al riches and greatnes: and being in this conſideration, thou muſt dooe him al due reuerence, and humble thy ſelf before his ſupreme maieſtie. *Geneſ.* 18. 27.

VVith this alſo, thou muſt humblie beſeeche this lord to giue thee grace, that thou maiſt ſtand there vvith ſuch attention and deuotion, vvith ſuch invvard recollection, and vvith ſuch feare and reuerence, as it behoueth thee to haue before ſo ſoueraine a

maieſtie, and that thou maiſt ſo paſſe ouer this time of praier, that thou maiſt com from the ſame vvith nevv deſires and force, to doe al ſuch things as appertaine to his ſeruice. For the praier, vvhich yeeldeth not this fruite, is to be eſteemed verie vnperfect and of ſmall valevv.

OF READING.

CHAP. VI.

AFTER the preparation is ended, there folovveth Reading of that thing, vvhere vppon thovv art to meditate in time of praier. VVhich Reading ought not be donne lightlie & haſtilie, but vvith deliberation and attention, applying thereunto not onlie thy vnderſtanding, to conceiue ſuch things as thou readeſt, but much more thy vvil, to taſt thoſe things that thou vnderſtandeſt. And vvhen thou findeſt anie deuout paſſage, ſtaie ſomvvhat longer vppon it, thereby to haue ſom greater feeling of that, vvhich thou haſt read.

Let not the Reading be ouer-long, that ſo thou maiſt haue more time for medita-

tion,

tion, vvhich is of ſo much more profit, by hovv much more it vvaigheth, and entreth into the cõſideration of things, vvith more leaſure and affection. Neuertheles, vvhen thou findeſt thy hart ſo diſtracted, that it cannot enter into praier, then thou maiſt ſtaie ſomvvhat the longer in Reading, or ioine Reading and meditation together, by reading firſt one point, & meditating vppon it, and then an other, and an other in like ſort. For in ſo dooing, vvhen the vnderſtanding is once bound to the vvoords of the reading, it hath not occaſion to vvander abrode ſo eaſilie, into diuers thoughts and imaginations, as vvhen it goeth free and at libertie. And yet better it vvere to ſtriue in caſting of ſuch thoughtes, and to perſeuer and vvraſtle againſt them (as the Patriarche Iacob did all the night long) continuing in the vvork of praier: that in the end, vvhen the vvraſtling is donne, vve maie obtaine the victorie, our lord giuing vs deuotion, or ſom other greater grace, vvhich is neuer denied to thoſe, that labour and fight faithfullie.

OF MEDITATION.

CHAP. VII.

STRAITE after reading folovveth meditation vpon the point vvhich vvee haue read. And this meditatiõ is ſomtimes vpon things, vvhich may be figured vvith the Imagination; as ar all the paſſages of the life and paſſion of our Saiiour Chriſt; of the laſt iudgement; of hel; or of Paradiſe. Som other times it is of things, vvhich doe apperteine rather to the vnderſtanding, then to the imagination; as is the conſideration of the benifits of almightie God: of his goodnes and mercie, or of anie other his perfections. This kind of meditation is called *Intellectual*, and the other *Imaginarie*. And vve ar vvoont to vſe both the one, & the other manner in theſe exerciſes, according as the matter of the things doth requi e.

Novv vvhen the med tation is *Imaginarie*, vve muſt then figure, and repreſent euerie one of theſe things, in ſuch vviſe as it is, or in ſuch vviſe as it might perhaps paſſe, and

make

make accounte, that in the verie ſame place vvhere vve be, al the ſame paſſeth in our preſence, that by meanes of ſuch a repreſentation of theſe things, the conſideration and feeling of them maie be more liuelie in vs. But to goe and meditate ſuch things, as paſſed, eache in his oune place, is a thing vvhich doth cõmonlie vveaken, and hurt the head.

And for this verie cauſe likevviſe, a man muſt not fixe his imagination ouer much vppon the things, of vvhich he meditateth, that ſo he vvearie not is head.

But for as much as the principall matter of meditation, is the holie paſsion of our Saiiour Ieſus Chriſt, it is to be vnderſtoode, that in this miſterie maie be conſidered fiue principal points, or circumſtances, vvhich concurre in the ſame: to vvit, vvhoe he is that ſuffereth: vvhat he ſuffreth; for vvhome he ſuffereth; in vvhat manner he ſuffereth: And for vvhat end he ſuffereth.

Touching the firſt point, vvhich vvas, vvhoe hee is that ſuffereth: I aunſvvere that he vvhich ſuffereth is; the Creator of heauen and earth; the onlie ſonne of God; the higheſt goodnes, and vviſdom that can be imagined; the moſt innocent and moſt holie ſonne of the bleſſed virgin Marie.

Concerning the ſecond point, to vvit

vvhat he ſuffereth: I aunſvvere that he ſuffereth moſt grieuous pains, as vvel in his ſoule as in his bodie. For in his ſoule he ſuffered ſo great angvviſh & affliction, as no hart is able to comprehend it; cõſidering the ingratitude of men, tovvards this ſo ſingular and high a benifit: The compaſsion of his moſt innocent and bleſſed mother: The ſinnes of the vvorld that vvere preſent, paſt, and to com, for all vvhich he ſuffered. And in his bodie he endured cold, heat, hunger, vvearines, vvatchings, iniuries, betraying, he vvas ſould of his diſciple, he did ſvveate drops of blood, he vvas ſpitte vppon, buffeted, ſo oftentimes bound, forſaken, euil ſpoken of, falſlie accuſed, vvhipped, ſcorned, appareled as yf he had bene a foole, crovvned vvith thornes, leſſe eſteemed then Barabbas, vniuſtlie condemned, he caried his ovvne croſſe vppon his ſhoulders, he vvas crucified betvvene tvvoe theeues, he did drink eaſell & gall, and finallie he died a moſt opprobrious, & reprocheful death vppon the mount Caluarie, in time of greateſt ſolemnitie.

The third point to be conſidered, is for vvhome he ſuffered: & euident it is, that he ſuffred for mankind diſobedient & vngrateful, created of nothing, vvho of him ſelf can dooe nothing, knovveth nothing, nor is anie

thing

thing vvorth: for a creature of vvhome he ne uer had, nor neuer vvas to haue anie neede. For a creature vvhich had offended, & vvas to offend and disobey him so manie times.

The fourth point to be considered, is in vvhat manner he suffered: vvhere vve shall see, that he suffred vvith such great patience and meekenes, that he vvas neuer offended nor angrie vvith anie bodie: vvith so great humilitie, that he made choice of the most contemptible death that vvas vsed in those daies: vvith so great readines and alacrit'e, that he vvent foorth to meete his enimies; vvith so great charitie, that he called his frind him, that betraied and sould him; healed his eare that tooke him; regarded vvith eyes of mercie him, that had denied him; and praied for those that crucified him.

The fift point to be considered, is vvherefore and to vvhat end he suffereth: vvhere it is manifest that he suffered to satisfie the iustice of almightie God, and to appease the vvrath of his father; to accomplish the predictions and propheties of the Patriarches and Prophetes: to deliuer vs from the thraldom of hell, and to make vs capable of heauen; to shevv vs the vvaie to heauen vvith his perfect Obedience: and to confound the diules, vvhoe by reason of theire

pride haue loſt that, vvhich men dooe gaine through theire humilitie.

OF THANKESGIVING.

CHAP. VIII.

AFTER meditation folovveth thankeſgeuing, of vvhich a man muſt take occaſion of the meditation paſt, and giue thankes vnto our lord, for the benifit he hath donne vnto him in the ſame; as for example, yf the meditation vvas of the paſſion, he muſt thanke our lord that he hath redeemed vs vvith ſo great paines. And if it vvere of our ſinnes; for that he hath expected vs ſo long time to dooe penance; yf it vvere of the miſeries of this life, for that he hath deliuered vs from ſo manie of them; yf of the departing out of this vvoorld, and of the hovver of our death; for that he hath deliuered vs from the daungers of it, and expected vs, and giuen vs life to dooe penance; and yf it vvere of the glorie of paradiſe, for that he hath created vs to be partakers of ſo great a felicitie: and ſo likevviſe yve maie dooe in the reſt.

And vvith theſe benifits thou muſt ioine al the

all the other benifits, of vvhich vve haue ſpoken before, vvhich be the benifit of Creation, Conſeruation, Redemption, Vocation, and Glorification: and ſo thou ſhalt giue thankes to our lord, for that he hath made thee to his likenes and image, and hath giuen the memorie, to remember him; vnderſtanding, to knovve him; and vvil to loue him; and for that he hath giuen thee an angel, to keepe thee from ſo manie daungers and perils, and from ſo manie mortal ſinnes, and alſo from death, thou being in ſinne, vvhich vvas no leſſe benefit, then to deliuer thee from eterlaſting death: and for that he made thee to be borne of Chriſtian parents, and gaue thee holie baptiſme, and therein his grace, and promiſed thee his glorie, and receaued thee for his child.

Alſo vvith theſe benifits, thou muſt ioine other general and particular benifits, vvhich thou knovvveſt to haue receaued of our lord; and for theſe and al others, as vvel publique as priuate, thou muſt yeeld him as hartie thankes as poſſiblie thou maiſt, and inuite al creatures, as vvel in heauen as in earth, that they aſſiſt and help thee, to dooe thy dutie in this, and vvith this ſpirite and deſire thou maiſt ſaie ſomtimes that Canticle: *Benedicite omnia opera Domini Domino*, or els the

Pſal. 102 the pſalme: *Benedic anima mea Domino, & omnia quæ intra me ſunt nomini ſancto eius. Benedic anima mea Domino, & noli obliuiſci omnes retributiones eius. Qui propitiatur omnibus iniquitatibus tuis, qui ſanat omnes infirmitates tuas. Qui redimit de interitu vitam tuam, qui coronat te in miſericordia & miſerationibus.*

OF OFFERING.

CHAP. IX.

THIS being donne, that is, vvhen a man hath geuen thankes to our lord vvith al his hart for al theſe benifits, then foorthvvith the hart naturallie breaketh out into that affect of the Prophet Dauid ſaying; *VVhat ſhall I yeeld vnto our Lord for all thoſe things vvhich he hath beſtovved vppon me?* And this deſire a man in ſom ſort ſatisfieth, vvhen he geueth, and offereth vp to almightie God that, vvhich of his part he hath, and is able to giue him.

Pſal. 115. 12.

And for this end, he ought firſt to offer vp him ſelf to God, for his perpetual ſklaue, reſigning and laying him ſelf vvholie in his hands, that his diuine maieſtie dooe vvith him, as it ſhal beſt pleaſe him: and iointlie he

he muſt offer vp to him all his vvoords, his vvoorks, his thoughts, and his paines, that is, vvhatſoeuer he doeth and ſuffereth, that ſo al maie be to the glorie and honour of his holie name.

Secondlie, he muſt offer vp to God the father, the merites & vvoorkes of his ſonne, and all the paines, vvhich in this vvoorld he ſuffered for obedience of him, euen from the manger vntil the croſſe; for ſo much as they al be our ſubſtance, & heritage vvhich he left vs in the nevv teſtament, by vvhich he made vs his heires of al theſe ſo greate treaſures. And in like manner as that vvhich is giuen me, is no leſſe mine, then that vvhich I haue goten by mine ovvne paines and labour; ſo the merites of Chriſt, & the right vvhich he hath geuen me, ar no leſſe mine, then yf I had ſvveate and laboured for them my ſelf. And therefore a man maie vvith as much right, offer this ſecond preſent as the firſt, laying dovvne by order al our Sauiours vvoorks and paines, and al the vertues of his moſt holie life, his Obedience, his Patience, his Humilitie, his Charitie, vvith al the reſt; becauſe this is the moſt riche, and moſt pretious offer that maie be offered.

CHAP. X.

IMmediatlie after that vve haue offered vp vnto almightie God, this ſo riche a preſent, vve maie then vvith great ſecuritie, in vertue of the ſame, demaund of him vvhatſoeuer fauours & grace. And firſt let vs demaunde vvith great affection of Charitie, and vvith deſire of the glorie of God, that al nations and people of the vvorld maie knovv, praiſe and adore him, as theire onlie true God, and lord, ſaying, euen from the bottom of our hart, theſe vvords of the Prophet. *Let all people confeſſe thee, o God, let all people confeſſe thee.* Pſal. 66. 4.

Let vs praie alſo for the Catholike Church, and for al the Prelates of the ſame, ſuch as be the Pope, Cardinals, Biſſhops, and other inferior miniſtres and Prelates; that our lord vvil gouerne them, and giue them light, in ſuch ſort, that they maie bring all men to the knovvledge, and obedience of theire Creator. VVe muſt likevviſe praie (as S. Paul counſeleth vs) *for kings, and for al thoſe that be in dignitie, that* 1. Timoth. 2. 2.

(through

(thorough theire prouidence) *vve maie liue a quiet and peaceable life, in al puritie and chaſtitie, becauſe this is acceptable before God our Sauiour, vvhoe deſireth that all men be ſaued, and com to the knovvledge of the truth.*

Let vs alſo praie our lord for al the members of his miſtical bodie; for the iuſt, that he vvil conſerue them in theire goodnes; for ſinners, that it maie pleaſe him to conuert them; for the dead, that he vvil mercifullie deliuer them, out of the great paines of purgatorie, and bring them to the reſt of euerlaſting life. Let vs praie alſo for al ſuch as bee poore, ſicke, in priſon, in captiuitie &c. that God, through the merites of his ſonne, vvil help and deliuer them.

After that vvee haue thus demaunded for our neighbours, let vs forthvvith aſke for oure ſelues. Novv vvhat vve ought to deſire for our ſelues, the particular neede of eche one vvil teach him, if yet he knovv himſelf. Let vs alſo vvith this demaund pardon, and amendment of our ſinnes, by the merites and paines of our Sauiour; and eſpeciallie let vs requeſt his ayde, and aſsiſtance againſt al thoſe paſsions and vices, to vvhich vve feele our ſelues moſt inclined, and of vvhich vve be moſt tempted; and let vs diſcouer al theſe our vvounds to this heauenlie

uenliephiſition, that by this meanes he vvil vouchſafe to heale, and cure them vvith the ointment of his grace.

After this make an end, vvith demaunding the loue of God; and in this demaund ſtaie, and occupie thy ſelf for the moſt part of the time, deſiring our lord vvith moſt hartie affection and deſire, to graunt thee this vertue, for ſo much as in it conſiſteth al our good, and ſo thou maiſt ſaie as folovveth.

AN ESPECIAL PETITION OF THE loue of God.

ABOVE all this giue me, O lord thy grace, that I may loue thee vvith all my hart, vvith all my ſovvle, vvith all my forces, and vvith all my entrailes, euen in ſuch ſort, as thou deſireſt. O all mie hope, all mie glorie, al mie refuge, and al mie ioie! O the moſt beloued of beloueds, O floriſhing ſpovvſe, O ſvveete ſpovvſe, O honiſvveete ſpovvſe! O comfort of my hart, O life of my ſovvle, and the pleaſant repoſe of my ſpirite!

Prepare, o my God, prepare, o mie lord, in me an acceptable dvvelling place for thie ſelf, that according to the promiſe of thie holie

holie vvoord, thou com to me, and repoſe in me; mortifie in me, vvhat ſoeuer diſpleaſeth thy ſight, and make me a man accordingto thie hart; vvound, o lord, the moſt invvard part of my ſovvle, vvith the dartes of thie loue, and make me drunke vvith the vvine of thy perfect charitie.

O vvhen ſhall this be? vvhen ſhall I pleaſe thee in al things? vvhen ſhall al that die in me, vvhich is contrarie to thee? vvhen ſhall I be altogeather thine? vvhen ſhall I leaue to be mine ovvne? vvhen ſhall nothing els liue in me, but thou? vvhen ſhall I loue thee moſt feruentlie? vvhen ſhal the flame of thie loue vvholie burne me? vvhen ſhall I be altogeather melted, and pearced through vvith the vvoonderful efficacie of thy ſvveetenes? vvhen vvilt thou take me hence by force, and drovvne me, tranſport me and hide me in thy ſelf, vvhere I maie neuer more be ſeene? vvhen vvilt thou free me from all theſe impediments and diſtractions, and make me one ſpirite vvith thee, that I maie not anie more depart from thee?

O deerebeloued, deerebeloued, deerebeloued of my ſovvle, o ſvveetenes of my harte; heare me, o lord, not for my merites and deſerts, but for thy infinite goodnes

goodnes and mercie. Teache me, lighten me, direct me, and assist me in al things; that I maie dooe nothing, nor saie nothing, but that vvhich is agreeable to thie sight. O mie God, mie vvelbeloued, mie deerest hart, and the verie good of mie sovvle! O mie svveete loue, o my great delite, o mie strength! help me, o mie light, and guide mee tovvards thee.

O God of mie bovvels, vvherefore giuest not thou thie self to thie poore creature? Thou fillest the heauens and the earth, and leauest thou mie hart emptie and void? Seeing thou clothest the lilies of the field, giuest meate to the little birds, and feedest the vvoormes of the earth, vvherefore doest thou forget me, vvhoe haue forgoten all others for thie sake? To late haue I knovven thee, o infinite goodnes! To late haue I loued thee, o bevvtie so auncient, and so nevv. VVooe to the time, that I loued thee not: vvooe to mee, since I knevv thee not. Blinde vvas I, that I savve thee not. Thou vvast vvithin me, and I vvent seeking thee abrode. But novv, although I haue found thee late, suffer not, o lord, for thie diuine mercie, that I euer leaue thee.

And because one of the things, vvhich most pleaseth thee, and most vvoundeth thy hart,

hart, is that a man haue eys vvherevvith to behold thee, giue me, o lord, thoſe eys, vvith vvhich I maie ſee thee; to vvit, eyes ſimple of a doue; eyes chaſt and ſhamefaſt; eyes humble and louing; eyes deuout, and geuen to teares; eyes attentiue, & diſcreete to knovv thy vvill, and fulfil the ſame; that vvhen I looke vppon thee vvith theſe eyes, I may be ſeene of thee vvith thoſe eyes, vvith vvhich thou diddeſt vievv S. Peeter, vvhen thou madeſt him to bevvaile his ſinne; vvith vvhich thou dideſt behold that prodigal child, vvhen thou receauedſt him, & gaueſt him a kiſſe, of peace; vvith vvhich thou dideſt behould the publicane, vvhen he durſt not lift vp his eyes to heauen; vvith vvhich thou diddeſt behold Marie Magdalen, vvhen ſhe vvaſhed thy feete vvith the teares of her eyes; finallie vvith thoſe eyes, vvith vvhich thou dideſt behold the ſpouſe in the Canticles, vvhen thou ſaideſt vnto her. *Hovv bevvtiful art thou, o mie dearling, hovv bevvtiful art thou? Thie eyes ar as the eyes of doues*; that pleaſing thee vvith the eyes and beutie of mie ſovvle, thou giue them thoſe pledges of vertues and graces, vvith vvhich they maie appeare alvvaies faire, and bevvtiful in thie preſence. *Cantic.* 4. 1.

O moſt high, moſt merciful, moſt gracious

Trinitie the father, the ſonne and the holy Ghoſt, one onlie true God, teach me, direct me, and help me, O lord, in al things. O almightie father, for the greatnes of thy infinite povver faſten, & eſtabliſh my memorie vppon thee, and fill the ſame vvith holie and deuout deſires. O moſt holie Sonne, for thy euerlaſting vviſdom clarifie, and illuminate my vnderſtanding, and bevvtifie the ſame vvith knovvledge of the higheſt veritie, and of mine ovvne extreme baſenes. O holie Ghoſt, the loue of the father and the ſonne, for thy incõprehenſible goodnes ground in me thy vvill, and kindle the ſame vvith ſo great fiar of loue, that no vvaters maie be able to quenche it. O moſt bleſſed Trinitie, my onlie God, and al my good! o that I vvere able to praiſe thee, and loue thee, as all the angels doe praiſe and loue thee! O that I had in me the loue of all the creatures in the vvoorld, vvith hovv good a vvil vvould I afford it thee, and povvre it out into thee? albeit neither this vvere ſufficient to loue thee in ſuch vviſe, as thou deſerueſt. Thou onlie canſt loue thy ſelf vvoorthilie, and vvoorthilie praiſe thy ſelf; becauſe thou alone doeſt comprehende thy incomprehenſible goodnes, and ſo thou onlie canſt loue the ſame as it deſerueth: ſo

that

that onlie in that diuine breſt of thy moſt gracious maieſtie, the iuſtice and lavve of true loue is entirelie obſerued.

O virgin Marie! virgin Marie! virgin Marie! moſt holie virgin, mother of God, Queene of heauen, ladie of the vvhole vvoorld, veſtrie of the holie Ghoſt, lilie of puritie, roſe of patience, paradiſe of delites, mirrour of chaſtitie, patterne of innocencie, praie for me poore baniſhed creature and pilgrime, and make me partaker of thy moſt aboundant charitie. O al ye happie Saincts, and ye other bleſſed ſpirites, that dooe ſo burne in the loue of youre Creator, and in particular ye Seraphines, vvhoe enflame the heauens, and the earthe vvith your loue, abandon not this my poore and miſerable hart, but rather purge the ſame, as the lippes of Eſaie, from al ſort of ſinne, and burne it vvith the flame of your moſt feruent loue, that it maie loue this onlie lord, ſeeke him onlie, make his abode and repoſe in him onlie, and this for euer and euer. Amen.

OF CERTAINE ADVISES, VVHICH ar to be obſerued in this holie exerciſe.

CHAP. XI.

ALL that vvhich hitherto hath ben ſaid, ſerueth to yeeld vs matter of conſideration, vvhich is one of the principall partes of this ſpiritual affaire, conſidering that ſuch, as haue ſufficient matter of conſideration, be but the leſt number of ſo manie people; & ſo for vvant of matter, vvhereupon to meditate, manie there be, that abandon this kinde of exerciſe. Novv vve vvil ſet dovvne breefelie ſomvvhat touching the manner, and forme vvhich in it maie be obſerued. And albeit the cheefe maiſter of this vvoork, be the holie Ghoſt, yet experience hath tavvght vs, that ſom aduiſes be requiſite and neceſſarie in this part: becauſe the vvaie to goe tovvards God is hard, & hath neede of a guide, vvithout vvhich very manie goe long time loſt and a ſtray.

The first aduiſe.

LET then the firſt aduiſe be this, that vvhen ve ſet our ſelues to conſider anie of the a foreſaide things, in theire times and exerciſes appointed, vve muſt not ſo binde our ſelues vnto it, that vve eſteeme it ill donne, to goe from that to ſom other thing, vvhen vve finde therein more deuotion, more taſt, and more profit. For as in concluſion al this ſerueth for deuotion, ſo that vvhich maketh moſt to this purpoſe, is to be taken for the beſt. Hovvbeit a man ought not to dooe this vppon verie light occaſions, but vvhen he perceiueth euident commoditie to com thereby.

The ſecond aduiſe.

THE ſecond aduiſe is, that a man labour to eſchevv, in this exerciſe, ſuperfluous ſpeculation of the vnderſtanding, and procure to handle this affaire rather vvith affections, and feelings of the vvil, then vvith diſcourſes and ſpeculations of the vvitte. VVherefore they vndovvtedlie take not the right courſe, vvhoe in time of praier, giue them ſelues to meditate vppon diuine miſteries,

ſteries, in ſuch vviſe, as yf they ſtudied to preache them: vvhich manner is rather to make oure ſpirite to vvander more abrode, then to recollect it; and to goe more out of it ſelf, then to be in it ſelf. Therefore vvhoe mindeth to dooe vvel in this matter, let him com vvith the hart as it vvere of an old vvoman ignorant, and humble, and rather vvith a vvil diſpoſed and prepared to feele, and to be affected tovvards the thinges of God, then vvith an vnderſtanding purified, and attentiue to ſearch and examine them; becauſe this is a thing proper to thoſe, that ſtudie to get knovvledge, and not to thoſe, that praie and thinke vppon God, thereby to lament and moorne.

The third aduiſe.

THE former aduiſe teacheth vs hovv vve ought to quiet our vnderſtanding, and commit al this buſines to oure vvil; but this preſent aduiſe preſcribeth bounds, and limites to the ſame vvil, that it be not to exceſsiue, nor to vehement in her exerciſe. VVherefore it is to be vnderſtoode, that the deuotiõ vvhich vve ſeeke to obteine, is not a thing that may be goten by force of armes (as ſom parſons think, vvhoe by eccesſiue ſigh-

ſighings, and enforced ſobbings, procure to vvring out teares and compaſsion, vvhen they think vppon the paſsion of our Sauiour) for ſuch force drieth vp the hart, and maketh the ſame more vnable to receaue our lords viſitation, as Caſsianus affirmeth. Moreouer, thoſe things ar vvont to preiudice, and hurt the health of the bodie, yea ſomtimes they leaue the ſovvle ſo aſtonied, and agaſt by reaſon of the litell taſt ſhe hath there receaued, that ſhe is loth to returne againe to this exerciſe, as to a thing, vvhich ſhe hath tryed by experience to haue ben verie paineful, and irckſome vnto her.

Let a man therefore content him ſelfe, vvith doing ſincerelie vvhat lieth in him, that is, that he eſteeme him ſelf to be preſent at that, vvhich our Sauiour hath ſuffered, beholding (vvith a ſincere and quiet eye, vvith a tender and compaſsionate hart, & prepared for vvhat ſoeuer feeling it ſhall pleaſe our lord to giue him) that vvhich he ſuffered for him, and ſo diſpoſe him ſelf rather to receiue ſuch affections, as the mercie of God ſhall aford him, then to vvring them out vvith teares. And vvhen he hath donne this, let him not vexe him ſelf anie more for anie other thing, though

it be not graunted him as he desireth.

The fourthe aduise.

OF all these aduises a foresaid, vve maie gather vvhat manner of attention vve ought to haue in praier, for that in this exercise, it is cheefelie expedient, to haue our hart not heauie, nor dul, but liuelie, attent, and lifted vp on high. But as it is heere necessarie on the one side, to haue attention and recollection of hart, so it behoueth on the other side, that this attention be tempered and moderated, that it neither hurt our health, nor hinder oure deuotion. For som there be, that doe vvearie theire head vvith ouer much violence, vvhich they vse to be attentiue vnto those things, vvherevppon they meditate, as vve haue said before. And againe there be others, vvhoe to auoide this inconuenience, ar in theire meditation verie slack and negligent, and verie easie to be caried avvay vvith euerie vvinde. Novv to eschevv these tvvo extremities, it is expedient that vve vse such a meane, that vve dooe neither vvith ouermuch attention vvearie our head, nor vvith to much careleesnes and negligence suffer our thoughts to goe vvandering vvhither soeuer they vvil.

So

So that like as vve are vvont to ſaie to him that rideth vppon a frovvard kicking horſe, that he hold the reines of his bridle as he ought, that is neither to hard, neither to ſlacke, that the horſe neither turne backvvard, nor runne to headlong forvvard; euen ſo muſt vve endeuoure that our attention in our praier be moderate, not forced vvith carefulnes, nor vvith violent labour and traueil.

But novv eſpecially vve muſt be vvel vvarie, that in the beginning of meditation vvee dooe not trouble, and vvearie our head vvith to much attention: for vvhen vvee doe ſo, our forces commonlie vvant vs to goe forvvards therein, as it happeneth to a traueller, vvhen he maketh to great haſt in going, at the beginning of his iourneye.

The fifte aduiſe.

BVT among al theſe aduiſes the principalleſt is, that he that praieth be not diſmaied, nor geue ouer his exerciſe, vvhen he feeleth not foorthvvith that ſvveetenes of deuotion, vvhich he deſireth. It is requiſite to expect the cõming of our lord, vvith longanimitie and perſeuerance; for that it greatlie appertaineth to the glorie of his maie-

maieſtie, to the baſenes of our condition, and to the importance of the affaire vvhich vve haue in hand, that oftentimes vve attend, and vvatche at the gates of his ſacred palaice.

Novv, vvhen thou haſt after this ſort expected for a certaine time, in caſe our lord ſhal then com vnto thee, giue him moſt hartie thankes for his comming; and yf it ſeeme vnto thee that he com not, humble thy ſelf then before him, and acknovvledge, that thou art not vvoorthie to receaue that thing, vvhich is not giuen thee; and be content that thou haſt there made a ſacrifice of thy ſelf, denied thine ovvne vvil, crucified thy appetite, ſtriued vvith thy ſelf, & donne at the leaſt vvhat thou couldeſt of thine ovvne part.

And in caſe thou haue not adored our lord vvith ſenſible adoration, according to thy deſire, it is ſufficient that thou haſt adored him in ſpirite and in truth, according as his vvil is to be adored. And truſt me aſſuredlie, that this is the moſt daungerous paſſage of al this nauigation, and the place vvhere trevv deuoute perſons ar prooued & tried, and that yf thou eſcape vvel out of this daunger, thou ſhalt haue proſperous ſucceſſe in al the reſt.

The ſixte aduiſe.

THIS aduiſe is not much differing from the a foreſaid, nor of leſſe neceſſitie then it; and it is, that the ſeruante of God dooe not content him ſelf, vvith vvhat ſoeuer little taſt he findeth in his praier, as ſome vſe to dooe, vvhoe vvhen they ſhedd a feavve teares, or feele a little tendernes of hart, perſvvade them ſelues, that then they haue accompliſhed and performed theire exerciſe. But this is not enough for the obteining of that thing, vvhich heere vve ſeeke for. For like as a little devv or ſprinkling of vvater, is not ſufficient to cauſe the earth to bring forth fruite (vvhich doth no more but onlie alay the duſt, and vvet the vppermoſt parte of the grovvnd) but it is needeful to haue ſo much vvater, that it maie enter into the innermoſt part of the earth, & there ſoke, and vvater through the ſame: euen ſo is it requiſite to haue here abūdance of this devv, and vvater of heauen, to bring foorth the fruite of good vvoorkes.

And therefore vve ar counſeled, not vvithout great reaſon, that vve take as long time for this holie exerciſe, as vve maie. And better it is to haue one long time for the ſame, then tvvo ſhort times: for yf the time be ſhort, al is ſpent almoſt in ſet-

ling

ling the imagination, and in quieting the minde: and then vvhen vve haue quieted the ſame, vve riſe from our exerciſe, euen vvhen vve ſhould begin it. And deſcending more in particular to limite this time, I am of opinion, that vvhat ſoeuer is leſſe than one hovvre and a halfe, or tvvo hovvres, is to ſhort a time for praier: becauſe that oftentimes there is ſpent more than halfe an hovver, in tempering our inſtrument, that is, as I ſaid before, in quieting our imagination: and ſo al the reſt of the time is requiſite for the enioying of the fruite of praier. True it is, that vvhen vve goe to this exerciſe of praier, after ſom other holie exercíſes, our hart is then better diſpoſed for this affaire; and ſo, like drie vvoode, is verie apte to conceiue more quicklie in it ſelf this heauenlie fiar.

Likevviſe earlie in the morning our meditation may be the longer, becauſe then our hart is much better diſpoſed for this exerciſe, then at anie other time. Hovvbeit in caſe that a man haue little time, by reaſon of his manifolde buſines, yet let him not omit to offer vp his mite vvith the poore vvidovve in the temple: for yf he faile not of his devvtie herein, throvvghe his ovvne negligence, he that prouideth

for all

for al creatures according to their neceſsitie, vvil not vvant to prouide likevviſe for him.

The ſeuenth aduiſe.

ACording vnto this foreſaide aduiſe, vve vvil giue an other verie like, vvich is; that vvhen oure ſovvle is viſited either in praier, or out of praier, vvith anie ſpeciall viſitation of our Lord, vve ſuffer it not to paſſe avvaie in vaine, but take the commoditie and benifite of that occaſion, that is offered vnto vs. For certaine it is, that vvith this vvinde, a man ſhall ſaile more in one hovver, than vvithout it in manie daies.

And ſo vve reade that the holie father S. Francis did, of vvhome S. Bonauenture vvriteth, that he had ſuch a ſpeciall care in this point, that in caſe our lord did viſite him vvith anie ſpeciall viſitation, vvhile he vvas traueiling by the vvaie, he cauſed his companions to goe before, and he ſtaied alone behinde, vntil he had made an end of chevving, and digeſting that ſvveete morſel, vvhich vvas there ſent vnto him from heauen. VVhoſoeuer they be that dooe not ſoe, ar vvont cõmonlie to be chaſtiſed vvith this puniſhmẽt, that theye find not almightie God, vvhen they ſeeke him; becauſe he found not them, vvhen he ſought for them.

THE SECOND PART OF THIS FIRST TREATISE,

VVHICH SPEAKETH OF *deuotion.*

VVHAT THING DEVOTION is.

CHAP. I.

THE greateſt labour, that ſuch perſons endure as geue them ſelus to praier, is the vvant of deuotion, vvhich oftentimes they feele in the ſame; for vvhen this faileth not, there is nothing more ſvveete, nor eaſie then to praie. For this cauſe, ſeeing vve haue alredie treated of the matter of praier, and of the manner vvhich maie be obſerued therein; it ſhall be expedient that vve treate novv of ſuch things, as help and further vs to deuotion, and alſo of thoſe that hinder vs, and of the temptations vvhich be moſt common to deuout perſons, and of certaine aduiſes,

vvhich

vvhich be verie neceſſarie for this exerciſe. But firſt it ſhal be much to the purpoſe, to declare vvhat thing deuotion is, that ſo vve maie vnderſtand before, hovv great a ievvel that is, for vvhich vvee traueill.

Saint Thomas ſaieth that deuotion is a certaine vertue, vvhich maketh a man quicke and readie to al vertue, and vvaketh him, and diſpoſeth him to doe good vvoorks vvith facilitie and eaſines. VVhich definition of deuotion, ſhevveth manifeſtlie the great neceſſitie and profit of this vertue, becauſe in the ſame is conteined much more, then manie can thinke of. VVherefore it is to be vnderſtoode, that the greateſt hinderance vvhich vve haue to liue vvel, is the corruption of our nature, vvhich came vnto vs by ſinne, from vvhich procedeth a great inclination that vve haue to dooe yll. And theſe tvvo things make the vvaie of vertue difficultous, and hard vnto vs, vvhereas vertue, of her ovvne nature, is the moſt ſvveete, bevvtiful, and amiable thing that is in the vvoorld.

Novv againſt this difficultie and heauines, the diuine vviſdome of almightie God hath prouided a moſt fit, and conuenient remedie, to vvit the vertue and ayde of deuotion. For euen as the north-vvinde ſcat-

tereth

tereth and diſſolueth the clovvdes, and leaueth the aire bright and cleare; ſo true deuotion ſhaketh of from our ſovvle al this heauines and difficultie, and leaueth her afterwards diſpoſed, and redie to dooe al good: becauſe this vertue is in ſuch manner vertue, that it is alſo a ſpeciall gift of the holie ghoſt, a devv of heauen, a ſuccour & viſitation of God, obtained by the meanes of praier, vvhoſe condition is to fight againſt this difficultie, to ſhift of this ſluggiſhnes, to giue this readines, to illuminate the vnderſtanding, to force the vvill, to kindle the loue of God, to quenche the flames of yll deſires, to breede lothſomnes of the vvoorld, and hatred of ſinne, and then to giue a man nevv feruor, a nevv ſpirite, a nevv force, & breath to dooe good vvorks.

Indic. 16. In ſuch ſorte that like as Sampſon, vvhen he had his haire, had more ſtrength then all the men of the vvoorld, and vvhen he had his haire cut of, became feeble and vveake, as other men at: ſo is alſo the ſovvle of a Chriſtian man paſſing ſtrong, vvhen he hath deuotion, but vvhen deuotion faileth, ſhe becommeth exceding vveake. And ſo this is the greateſt commendation that maie be giuen to this vertue, that ſhe being but onlie one, is as it vvere a prick and ſpurre to all

to all others. And therefore vvhoesoeuer earnestlie desireth to vvalke in the vvaie of vertues, let him not goe vvithout these spurres; for he shalneuer be able, vvithout them, to get his euill beast out of the mire.

Of that vvhich hath ben saide, it seemeth manifest, vvhat thing true and substantial deuotion is. For in deede deuotion is not that tendernes of hart, nor consolation, vvhich those dooe somtimes feele, that exercise praier; but it is this readines, and corrage to dooe good vvoorks; vvhereof it often folovveth, that the one is found to be in vs, vvithout the other, vvhen it pleaseth God to proue such as be his. True it is, that this deuotion and readines, doth oftentimes merite and deserue to haue that consolation; as on the other side, the selfe same consolation and spiritual gust, increaseth substantiall deuotion. And for this cause, the seruants of God maie vvith much reason desire, and aske these comfortes and consolations, not for the svveetenes vvhich they feele in them, but in this respect, that they be cause of the increasing of this deuotion, vvhich maketh vs so fit to vvoorke vvel, as the Pophet saith. *I haue runne* (o lord) *the vvaie of thy commandements, vvhen thou didest enlarge my hart*, to vvit, vvith the comfort *Psal.* 118. 32.

tereth and dissolueth the clovvdes, and leaueth the aire bright and cleare; so true deuotion shaketh of from our sovvle al this heauines and difficultie, and leaueth her afterwards disposed, and redie to dooe al good: because this vertue is in such manner vertue, that it is also a speciall gift of the holie ghost, a devv of heauen, a succour & visitation of God, obtained by the meanes of praier, vvhose condition is to fight against this difficultie, to shift of this sluggishnes, to giue this readines, to illuminate the vnderstanding, to force the vvill, to kindle the loue of God, to quenche the flames of yll desires, to breede lothsomnes of the vvoorld, and hatred of sinne, and then to giue a man nevv feruor, a nevv spirite, a nevv force, & breath to dooe good vvorks.

Iudic. 16. In such sorte that like as Sampson, vvhen he had his haire, had more strength then all the men of the vvoorld, and vvhen he had his haire cut of, became feeble and vveake, as other men at: so is also the sovvle of a Christian man passing strong, vvhen he hath deuotion, but vvhen deuotion faileth, she becommeth exceding vveake. And so this is the greatest commendation that maie be giuen to this vertue, that she being but onlie one, is as it vvere a prick and spurre to all

to all others. And therefore vvhoesoeuer earnestlie desireth to vvalke in the vvaie of vertues, let him not goe vvithout these spurres; for he shalneuer be able, vvithout them, to get his euill beast out of the mire.

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of thy conſolation, vvhich vvas cauſe of this my ſvviftnes. Novv, here vvee minde to treate of the meanes, by vvhich vve maie obteine this deuotion: and becauſe this vertue is the ſpurre of al other vertues, therefore to treate of the meanes, by vvhich deuotion is gotten, is to treate of the meanes, by vvhich vve obteine all other vertues.

OF NINE THINGS, VVHICH help vs greatlie to atteine vnto deuotion.

CHAP. II.

BVT novv, the things, vvhich help vs to obteine deuotion, be manie. For firſt, it maketh much to the purpoſe, to take theſe holie exerciſes verie earneſtlie & hartilie, vvith a determined, and reſolued mind to dooe all that, vvhich is neceſſarie for the obteining of ſo pretious a ievvel, be it neuer ſo difficultous or hard: for it is moſt certaine, that there is nothing of importance, vvhich hath not his difficultie: and ſo likevviſe it happeneth in this affaire, at the leſt to ſuch as be nouices and young beginners.

Second-

Secondlie, it helpeth alſo much to keepe the hart from all kinde of idle and vaine thoughts, from al ſtraunge affections and inordinate deſires, from all diſturbance, & paſſionate motions, for ſo much as it is euident, that eche one of theſe things letteth deuotion, and that it is no leſſe requiſite, to keepe the hart vvel tempered for praier, than to keepe an inſtrument vvil tuned for playing on it.

Thirdlie, it helpeth alſo greatlie, to keepe our ſenſes recollected, ſpeciallie our eyes, our eares, our tounge: becauſe that by our tounge vve poure out our hart, and by our eyes & eares, vve fill the ſame vvith diuers imaginations of things, vvhich trovvble the peace & quietnes of the ſovvle. Wherefore it is ſaide vvith great reaſon, that a man giuen to contemplation, muſt be deafe, blinde, and dumme, for that hovv much leſſe he is occupied in ovvtvvard affaires, the more ſhal he be recollected vvithin him ſelfe.

Fourthlie, Solitarines helpeth alſo to deuotion, for ſo much as the ſame doeth not onlie take avvaie occaſions of diſtractions from our ſenſes, and from our hart the occaſions of ſinnes, but alſo it inuiteth a man to abide vvithin him ſelf, and to deale

vvith God, and vvith him ſelf alone, being moued thereunto through the opportunitie of the place, vvhich admitteth no other companie but this.

Fiftlie, ſomtimes the reading of ſpiritual and deuoute bookes helpeth much, becauſe they giue vs matter of conſideration, they recollect the hart, they avvaken deuotion, & make a man vvillinglie to think of that, vvhich hee found to be ſo ſvveete: and moreouer that is alvvaies repreſented to the memorie, that aboundeth in the hart.

Sixtelie, it much helpeth to haue a continual memorie of almightie God, to be alvvaies in his preſence, and to vſe thoſe ſhorte praiers, vvhich S. Auguſtine calleth iaculatorie, or in manner of dartes, for that theſe praiers keepe the hovvſe of the hart, and maintaine the feruor of deuotion, as hath ben ſaide before: and ſo a man findeth him ſelf at al times readie, and in ordre to praie. This is one of the cheefeſt documents of ſpiritual life, and one of the greateſt remedies for ſuch, as haue not time, nor place to giue them ſelus to praier: and vvhoſoeuer ſhal haue alvvaies this care, he ſhal profit much in little time.

Seuenthlie, it helpeth to be continual, and to perſeuer in good exerciſes, at the

times

times and places ordeined, especiallie at night, or in the morning, vvhich be the times most conuenient for praier, as al holy scripture teacheth vs.

Eightlie, austeritie and abstinence of the bodie, sober diet, lying hard, hearcloth, discipline or vvhipping, and such like things help also much, because al such things, as they rise out of deuotion, so likevvise they awaken, maintaine, and nurrishe the roote from vvhence they first grevv, vvhich is deuotion.

Finally, the vvoorkes of mercie help much, because they giue vs hope to present our selues before God; they accompanie oure praiers vvith oure seruice, so that oure praiers be not drie demaunds; and deserue that the praier be mercifullie heard, vvhich proceedeth from a merciful hart.

OF NINE THINGS THAT hinder praier.

CHAP. III.

AS there be som things that help and further deuotion, so likevvise som others there be that hinder the same, emongst vvhich the first is our sinnes,

not onlie thoſe that be mortal, but alſo venial ſinnes, becauſe theſe, albeit they dooe not extinguiſh charitie in vs, yet dooe they ſlack and make cold the feruor of Charitie, vvhich is as it vvere deuotion it ſelf; and therefore it is reaſon to auoide them vvith al care and diligence, yf not for that they dooe vs harme, at the leſt becauſe they hinder vs from dooing good.

Secondlie, the remorſe of conſcience, vvhich proceedeth of the ſelf ſame ſinnes, is a great let, vvhen it is ouergreat, becauſe it maketh the ſovvle vnquiet, heauie, diſmaied, and vveake to dooe anie good exerciſe.

Thirdlie, vvhatſoeuer greefe or diſguſt of minde, or inordinate affection doth alſo hinder; becauſe the taſt and ſvveetenes of a good conſcience, and of ſpiritual comfort, can not ſtand together vvith ſuch things.

Fourthlie, too manie cares ar a great let, vvhich be thoſe flies of Egypt, that diſquiet our ſoule, and doe not ſuffer her to take that ſpiritual ſleepe, vvhich is vvont to be taken in praier, but there, more then at anie other time, dooe diſturbe her, and turne her from her exerciſe.

Fiftlie, ouermanie affaires be alſo a great hinderance, for that they take avvaie the time,

time, and choke the ſpirite, and ſo leaue a man vvithout hart, to attend to almightie God.

Sixtlie, pleaſures and ſenſual conſolations dooe likevviſe hinder, becauſe they make ſpiritual exerciſes to ſeeme vnſauerie. And moreouer, he that is much delited vvith the conſolations of the vvoorld, deſerueth not thoſe of the holy Ghoſt, as S. Bernard ſaith.

Seuenthlie, the pleaſure in too much eating & drinking, & much more in ſumptuous bankets, ar no ſmal let, becauſe theſe be an euil diſpoſition for ſpiritual exerciſes, & holy vigils; for vvhen the bodie is heauie and charged vvith to much meate; the ſovvle is verie yl diſpoſed to flie on high.

Eightlie, the vice of curioſitie, as vvel of our ſenſes, as of our vnderſtanding, that is, a deſire to heare, ſee, and vnderſtand nouelties, is alſo a hinderance, becauſe al theſe things robbe time, diſquiet the ſovvle, and diſtract her diuers vvaies, and ſo be a let to deuotion.

Finallie, the interruption and breaking of theſe holy exerciſes, is an other hinderance, I meane, vvhen they be not left for ſom holy cauſe, or iuſt neceſsitie, for ſomuch as the ſpirite of deuotion is verie delicate,

vvhich, vvhen it is once departed either it turneth no more, or at the leſt vvith great difficultie. And therfore, euen as young plantes require theire ordinarie vvatering, vvhich yf they vvant, they forthvvith fade and drie vp, ſo likevviſe falleth it out in deuotion, vvhen it vvanteth the vvatering of deuout conſideration.

Al this hath ben here ſpoken of ſo breefly, to the end it might better be kept in memorie; the declaration vvhereof, euerie one, that vvil, maie ſee by practiſe and long evperience.

OF THE MOST COMMON TENtations, vvhich be vvont to vvearie ſuch as geue them ſelues to praier; and of theire remedies.

CHAP. IV.

I ſhal not be amiſſe novv to treate of the tentations, moſt common to ſuch perſons, as geue them ſelus to praier, and of theire remedies; vvhich tentations be for the moſt part theſe that folovve. The vvant of ſpiritual conſolations. The vvarre of importunate thoughts. The thoughts of blaſ-

of blaſphemie and infidelitie. The miſtruſt of going forvvard. The preſumption of hauing greatelie profited. Theſe be the moſt common tentations that ar in this vaie, the remedies of vvhich be thoſe that folovve.

The firſt remedie, againſt vvant of ſpiritual conſolations.

FIRST, the remedie for him that vvanteth ſpiritual conſolations, is, that for this he leaue not the exerciſe of his accuſtomed praier, although it ſeeme vnto him vnſauourie, and of ſmal fruite, but rather put him ſelf in the preſence of almightie God, as guiltie and culpable, and examining his conſcience, ſerche vvhither peraduenture he loſt this fauour through his ovvne fault: and praie our lord vvith greate confidence that he pardon him, and ſhevv him the inestimable riches of his patience and mercie, in ſuffering and forgeuing one, that can doe nothing els but offend him.

In this faſhion ſhal he dravv profit of his drynes, taking occaſion to humble him ſelf the more, vvhen he ſeeth hovv much he offendeth, and to loue God the more, conſidering hovv much he forgiueth him. And albeit

albeit he find not taſt in theſe exerciſes, let him not forſake them; becauſe it is not requiſite that that thing be alvvaies ſauourous, vvhich muſt be profitable: at the leſt vviſe this vve finde by experience, that as often as a man perſeuereth in praier, vvith ſom litel attention and care, dooing in this the beſt that he is able, at the end he commeth from thence comforted and ioyful, vvhen he ſeeth, that of his part, he did vvhat laie in him. It is not much to continue much in praier, vvhen there is much conſolation. Much it is, that vvhen there is ſmal deuotion, our praier then be much, and much more the humilitie, and patience, and perſeuerance in dooing vvel.

It is alſo requiſite at ſuch times, to behaue our ſelues vvith more ſollicitude and carefulnes, then at other times, vvatching vpon the gard of our ſelues, and examining vvith good attention our thoughts, vvoords and deedes. For ſeeing that in this time vve vvant ſpiritual ioie and comfort, vvhich is the principal oare to rovve in this nauigation, it is needeful to ſupplie vvith care and diligence, that vvhich vvanteth of grace. And vvhen thou ſeeſt thy ſelf in this caſe, thou muſt make accoumpt (as S. Bernard ſaith) that the vvatches that guarded thee,

thee, ar aſleepe, & that the vvalles that defended thee, ar fallen dovvne. And therfore al hope of thy ſaluation conſiſteth novv in vveapons, ſeeing that the vvalls can no more defend thee, but the ſvvoord and dexteritie in fighting. O hovv greate is the glorie of the ſovvle, that fighteth in this ſort, that vvithout a ſhield, defendeth her ſelf, vvithout vveapons, fighteth, vvithout ſtrength, is ſtrong, and finding her ſelf alone in the combat, taketh courage and a good hart for her companions?

This is the principal tovvch-ſtone, vvith vvhich the finenes of frinds is vvoont to be proued, vvhether they be true or noe.

The ſecond remedie, againſt importunate thoughts.

AGAINST the tentation of importunate thoughts, vvhich ar vvoont to moleſt vs in the time of praier, the remedie is to fight againſt them manfullie, and vvith perſeuerance, albeit this reſiſtance muſt not be vvith too much labour, and anxietie of ſpirite, becauſe this affaire conſiſteth not ſo much in force, as it doth in grace and humilitie. And therefore, vvhen a man findeth him ſelf in this ſort, he ought

ought, vvithout anxietie (becauſe this is no fault, or els verie light) to turne him ſelf to God, and vvith al humilitie and deuotion ſay to him in this manner.

Thou ſeeſt heere, o lord, vvhat a one I am; and vvhat could be expected of this dungehill, but ſuch euil ſent? vvhat could be looked for of this ground, vvhich thou hadſt curſed, but thiſtles & brambles! This is the fruite vvhich it can yeeld, if thou, O lord, make it not cleane. And hauing ſaid thus, let him turne to goe forvvards, as he had begonne, and looke vvith patience for the viſitation of our lord, vvhich neuer vvanteth to thoſe that be humble. But yf notvvithſtanding all this, theſe thoughts vnquiet thee, and thou neuertheles vvith perſeuerance dooe reſiſt them, and dooe vvhat lieth in thee, thou muſt think for certaine, that thou ſhalt vvinne much more by this manner of reſiſtance, then yf thou diddeſt enioie God vvith all contentment.

The third remedie againſt tentations of blaſphemie.

FOR remedie of tentation of blaſphemie, it is to be noted, that as noe kind of ten-

oftentation is more combresom then this, so none is lesse dangerous; & so the remedie is to make no account of these tentations, for so much as sinne consisteth not in feeling of anie thing, but in consenting thereunto, and in taking pleasure of it, vvhich heere vve see is not, but rather the contrarie, & therefore this may rather be called a paine then a fault: becauſe the farther of that a man is, to receaue ioy of these tentations, the farther of also he is, to commit anie fault in them. And therfore the remedie, as I said, is to make no accoumpt of them, neither to feare them: for vvhen vve haue to much feare of them, the feare itself avvakeneth them & stirreth them vp.

The fourth remedie against tentations of Infidelitie.

AGAINST tentations of Infidelitie the remedie is, that a man calling to minde on th'one side his ovvne basenes, & on th'other the greatenes of almightie God, he think of that vvhich God hath commaunded him, and be not curious in searching his vvoorks, foraſmuch as vve see, that manie of them exceede our vnderstanding. And therefore he, that desireth to enter

enter into this ſanctuarie of Gods vvoorks, muſt enter vvith much humilitie and reuerence, & carie vvith him the eys of a ſimple doue, not of a malitious ſerpent; and the hart of an hũble ſcholler, not of a raſh iudge. Let him becom as a little child, for to ſuch God doth reuele his ſecretes. Let him not be careful to knovv the *vvhereſore*, that is the reaſon of Gods vvoorks; let him ſhut the ey of his vnderſtanding, and haue open onlie the ey of faith, becauſe this is the inſtrument, vvith vvhich vve ought to feele the vvoorks of God. To knovv the vvoorks of men, the ey of humane vnderſtanding and vviſdom, is in deede very good, but to vnderſtand the vvoorks of God, there is nothing more improportionate then is that eye. And becauſe this tentation is ordinarilie very noiſome, therefore the remedie of it, is the ſame of the former tentation, vvhich is, not to eſteeme of it, for ſomuch as this tentation is rather a paine, then a fault, for in that thing there can be no fault, in vvhich the vvil taketh no pleaſure, but is contrarie vnto it, as before hath ben declared.

The fift remedie, againſt tentations of diffidence and preſumption.

AGAINST the tentations of diffidence and preſumption, vvhich be cõtrarie vices, it behoueth vs to haue diuers remedies. For diffidence or miſtruſt the remedie is to conſider, that this gift of praier is not to be obteined, onlie by thine ovvne ſtrength and force, but by the grace of God, vvhich is gotten ſo much the ſooner, by hovv much a man more miſtruſteth his ovvne propre forces, and truſteth onlie in the goodnes of God, by vvhich all things are poſſible.

For preſumption the remedie is to conſider, that there is no more euident token, that a man is far off from all goodnes, then to thinke that he is verie neere it. Behold thy ſelf alſo, as in a glaſſe, in the life of thoſe that be Saincts, and of other excellent and vertuous perſons, that yet liue in this vvoorld, and thou ſhalt eaſilie ſee, that in compariſon of them, thou art no other then a little dvvarfe, in ccmpariſon of a mightie greate giant; and ſo yf thou be not enſeles thou vvilt not preſume of thy ſelf.

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The sixt remedie, against excessiue desire of spiritual tast and consolation; and against the contempt of such as haue them not.

ANother tentation is, an ouergreedie desire to haue consolations and spiritual feelings; and a contempt of others, that haue them not. And so for remedie of this tentation, I mind to set dovvne, vvhat end euerie one ought to haue in these spiritual exetcises. To vvhich purpose it is to be knovvven, that foraſmuch as this communication vvith God is so svveete and delectable, as the vviseman saith, herehence it riseth that manie persons dravven by the force of this vvoonderful svveetenes, vvhich is far surpassing vvhatsoeuer can be said of it, com by this meanes to God, & giue them selues to spiritual exercises, as vvel of reading, as also of praier, and often vse of the Sacraments, for the greate tast vvhich they feele in these things: in such sort, that the principal end, vvhich moueth them to this, is the desire of this maruelous svveetenes. This in deede is a greate, and vniuersal deceipt, vvherein manie fal: for vvhereas the principal, and cheefe end of al our vvoorks, ought to be to loue and seeke almighrie God, this

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is rather to loue, and ſeeke a mans ovvne ſelf, to vvit his ovvne taſt and contentement, then God.

And that vvhich is more, of this deceipt there folovveth an other, no leſſe then it, vvhich is, that a man iudgeth of him ſelf and others, according to theſe guſtes and feelings, and eſteemeth that euerie one hath ſo much leſſe, or more perfection, hovv much more, or leſſe guſt he hath of God, vvhich is an exceeding great deceipt.

Novv, againſt theſe tvvo deceipts, let this aduiſe and general rule be obſerued, to vvit, that euerie one knovv and vnderſtand, that the end of al theſe exerciſes, and of al ſpiritual lyfe, is the obedience of Gods commaundements, and the fulfilling of his diuine vvil and pleaſure, for the vvhich it is neceſſarie, that our ovvne vvil die, to the end that ſo the vvil of God may liue and raigne in vs, ſeeing th'one is ſo contrarie to the other.

But for ſo much as ſo great a victorie, as this, can not be gotten vvithout great fauours, and comforts of God; therfore principallie it behoueth vs to exerciſe praier, that by it vve may obteine theſe fauours, and feele theſe comforts, and ſo bring this affaire to a good end. And in this ſort, and

to this effect vve may demaund, and procure thoſe pleaſures of praier, as vve ſaid before, as Dauid demaunded them vvhen he ſaid. *Reſtore vnto me the gladnes of thy ſaluation, and confirme me vvith the principall ſpirite.* Pſalm. 51. 14.

Novv, according to this, a man maie eaſilie vnderſtand, vvhat ought to be th'end, that he muſt haue in theſe exerciſes; and heerehence likevviſe he ſhall knovv, by vvhat he muſt eſteeme, and meaſure as vvel his ovvne forvvardnes and profit, as alſo that of others; vvhich is, not by the feelings, that he hath receaued of God, but by that vvhich for Godsſake he hath endured, as vvel in doing the vvill of God, as in denying his ovvne vvill. In ſo much that the Saincts ſaie right vvel, that the true prooſe of a man, is not the guſt of praier, but the patience of tribulation, the denying of him ſelf, and the fulfilling of the vvill of God, albeit for this end, as vvel praier greatlie helpeth, as alſo the feelings and conſolations that be geauen in the ſame.

Novv, conformablie to this, he that deſireth to ſee, hovv much he hath profited in this vvay of God, let him conſider, hovv much he grovveth euerie daie in invvard, and ovvtvvard humilitie; hovv he ſupporteth the iniuries, donne to him by others:

hovv

hovv he beareth other mens vveakenes; hovv he ſuccoreth the neceſſities of his neighbours; hovv he hath compaſſion, & is not offended at other mens defects; hovv he findeth him ſelf to hope in God in time of tribulation; hovv he ruleth his toung: hovv he keepeth his hart; hovv he dounteth his bodie, vvith all the appetites and ſenſes thereof; hovv he ſupporteth him ſelf in proſperities and aduerſities: hovv he helpeth and prouideth for him ſelf in all things, vvith maturitie and diſcretion. And aboue all this, let him conſider, yf he be dead to the loue of honor, of pleaſure, and of the vvoorld; and according to that, vvhich he hath profited in this, or diſprofited, ſo let him iudge him ſelf, and not according to that, vvhich he feeleth, or feeleth not of God. And therefore he ought alvvaies to haue an eye, and this alſo the cheefeſt, to mortification, and an other to praier, becauſe this verie ſame mortification, cannot be perfectlie obteined, but by the help of praier.

THE SECOND TREATISE OF VOCAL PRAIER.

OF THE VTILITIE AND neceſsitie of vocal praier.

CHAP. I.

ALBEIT vocall praier be in deede of greate fruite, and profit at all times, and for all kind of ſtates and perſons, yet particularlie it ſerueth for ſuch, as dooe not geeue them ſelus vvel to th'exerciſe of meditation, vvhereof vve haue vvriten in the former treatiſe. For to ſuch, as hath ben alredie ſaid, vocall praiers doe ſerue verie much, & more particularlie for thoſe, that dooe not vnderſtand laten. For vvhome this treatiſe ſhal ſerue as a deuocionarie, in vvhich they maie exerciſe and ſtirre vp theire deuotion. And for this alſo, the doctrine of the former treatiſe maie ſerue, in vvhich thoſe things, ar handled, that help deuotion, and thoſe alſo,

alſo, that hinder the ſame; that by this meanes a man maie procure the one, and quite him ſelf of the others that be contrarie, and ſo vvith th'one and other treatiſe, further and augment his deuotion.

And after that he ſhall haue ſom daies cõtinued theſe praiers, yf he find conuenient time, he maie exerciſe him ſelf in mentall praier, that is in thoſe conſiderations, vvhich haue ben ſet dovvne in the meditations of the former treatiſe; that in this manner vve maie goe by little, and little mounting vp from that vvhich is eaſie, to that vvhich is more difficultous and hard.

This little preamble then preſuppoſed, vve vvil begin to laie dovvne heere certaine praiers, amongſt vvhich theſe ſeuen, that folovv, ſhall haue the firſt place, and eche of them ſerueth to obtaine ſom particular vertue, and grace of our lord, as by them ſhall appeere. And theſe ſeuen praiers maie be diuided, according to the ſeuen daies of the vveeke, that is, to eche daie his praier; and after that theſe be ended, a man maie exerciſe him ſelf in others, as his deuotion ſhall require.

A PREAMBLE TO THE PRAIERS that folovv, treating of the preparation, and mind, vvith vvhich they muſt be made.

CHAP. II.

Prou. 23. 1

WHEN *thou ſhalt ſitte* (ſaith the vviſe man) *to eate vvith a Prince, conſider diligentlie thoſe things, that ar ſet before thy face:* that thereby thou maiſt knovv vvhat thou oughteſt to prepare for thy parte. And conformablie to this document, let him that commeth to treate vvith almightie God in praier, firſt of al fixe his eys vppon our lord, vvith vvhome he goeth to treate, and conſider vvith greate attention, vvhat, and vvhoe he is; becauſe ſuch a one as he is, vvhome he repreſenteth to him ſelf, ſuch a hart & affects it behoueth that he haue tovvards him. Let him then lift vp his eyes on high vvith al humilitie, and behold God ſitting in the throne of his maieſtie, aboue al vvhatſoeuer is created, and let him conſider hovv this is he, vvhoe hath vvriten *in his garment, and in his thigh, king of kings, and lord of lords*; & alſo hovv he is infinitelie perfect, beau-

Apocal. 19. 16.

beautifull, glorious, good, merciful, iuſt, terrible, and admirable; likevviſe hovv he is a moſt kind father, a moſt liberall benefactor; and a moſt gentell Redeemer and Sauiour. And after that he hath conſidered him in this ſorte, let him forthvvith think vvith vvhat vertues, and affects he ought of his part to be anſvverable to theſe titles; and he ſhall find, that for aſmuch as he is God, he deſerueth to be adored; becauſe he is infinitelie perfect and glorious, to be praiſed; becauſe he is good and beautiful, to be beloued; becauſe he is terrible and iuſt, to be feared; becauſe he is lord and king of all things, to be obeyed; in reſpect of his benifits, he deſerueth infinite benedictions, and thanks; becauſe he is our Creator and Redeemer, he deſerueth that vve offer him al that vve ar, ſeeing all is his: and becauſe he is our helper and Sauiour, it behoueth that of him onlie vve ſeeke remedie for all our neceſsities.

Theſe and ſuch other like actes of vertues, ovveth a reaſonable Creature to thoſe titles, and greatenes of his Creator. Theſe be the vertues, and theſe the affects, vvith vvhich vve muſt of our part be anſvverable, and honour this lord, vvhoe as he is all things, ſo vvill he be vvorſhipped and reſ-

pected vvith all theſe affects and feelings; vvhich, although they be vertuallie exerciſed, and found in all thoſe vvoorks, vvhich be donne for his loue, yet more excellentlie they be exerciſed in praier.

And this is one of the greateſt prerogatiues that praier hath, being made as it ought to be, that in the ſame be found the acts of al theſe moſt noble vertues, Faith, Hope, Charitie, Humilitie, Religion, Feare of God, and other ſuch, as vve ſhall euidentlie ſee in the praiers folovving, vvhich conteine all this; and therefore it behoueth, that they be greatlie eſteemed of, and exerciſed vvith much deuotion and repoſe of mind.

THE

THE FIRST PRAIER, FOR THE first daie of the vveeke, vvhich ſerueth to ſtirre vp in our ſovvle a holie feare of God, by conſidering thoſe things that induce vs thereunto.

CHAP. III.

IF that publican of the ghoſple, vvas not ſo bold as to lift vp his eys to heauen, but ſtanding a far of, did ſtrike his breſt and ſaid, *God be merciful to me a ſinner:* *Luc.* 18. 13.

and yf that holy vvoman a ſinner, vvas not ſo hardy as to preſent her ſelf before the face of our lord, but going behind him, did caſt her ſelf dovvne at his feete, and vvith the teares of her eys, obteined pardon of her ſinnes; and yf the holie Patriarch Abraham, deſyring to ſpeake vnto thee, ſaid, *I vvil ſpeake vnto my lord, albeit I be duſt and aſhes:* yf theſe, I ſaie, vvere ſo lovvlie & humble, vvhen they preſented them ſelues before thy maieſtie, being yet ſuch perſons as they vvere, vvhat ſhall one ſo poore & miſerable a ſinner, as I am, doe? vvhat ſhall durt and aſhes dooe? vvhat ſhall the bottomles deepnes of all ſinnes and miſeries dooe? *Luc.* 7. 37. *Geneſ.* 18. 27.

But

But becauſe I am not able, o lord, to obteine that feare and reuerence, vvhich is due vnto thy maieſtie, vvithout caſting mine eyes vppon the ſame; giue me leaue that I may be ſo bould as to lift vp mie bleare eyes, in ſuch ſort, that the brightneſſe of thy glorie, doe not daſel the vveakenes of my ſight. And for ſo much as the beginning of true vviſdome, is the feare of thy holy name, vvith this, o lord, haue I a deſire to beginne novv.

Giue me then grace, o my lord, my God, and vouchſafe to povvre into my ſoule the gift of feare, by the meanes of thy holy ſpirite; for vvithout it, al the conſiderations, that I am able to alleage heere, vvil little auaile me; becauſe to this feare thou didſt exhort vs, vvhen thou didſt ſaie. *Be not afraid of them that kill the body, and after this haue no more to doe. But I vvil ſhevv you vvhome ye ſhall feare: feare him vvhoe after he hath killed, hath povver to caſt into hel, yea I ſay to you, feare him.* This ſelf ſame the holie Church teacheth vs, vvhen ſhe ſaith. *Be not afraid in the preſence of nations. But adore and feare ye God in your harts, becauſe his Angel is vvith you to deliuer you.* Let my ſovvle then, o lord, and my hart feare thee, ſeeing in thee, vvhoe art al things, there is no les reaſon vvhere-

Luc. 12. 4

In feſto S. Michaelis.

vvherefore to feare thee, then to loue thee. For as thou art in deede infinitelie merciful, ſo art thou infinitelie iuſt; & as the vvoorks of thy mercie be innumerable, ſo be alſo the vvoorks of thy iuſtice, and, that vvhich is much more to be feared, the veſſels of vvrath be vvithout compariſon moe, then the veſſels of mercie; for ſomuch as thoſe that be damned, ar ſo manie; & thoſe that be ſaued, ſo fevve. Let me then, o lord, feare thee, for the greatnes of thy iuſtice, for the deepenes of thy iudgments, and for the highnes of thy maieſtie, for the immenſitie of thy greatnes, for the number of my ſinnes and offences, and aboue al, for the continual reſiſtance againſt thy holy inſpirations. Let me feare thee, and tremble before thee, before vvhoſe face the povvers doe tremble, the pillers of heauen, yea and al the vvhole compaſſe of the earth dooe quake. VVhoe then, O king of nations, vvil not feare thee? vvhoe vvil not tremble at thoſe vvoords, vvhich thou thy ſelf haſt ſpoken by thy Prophet. *Vvil you not then feare me, and before mie face vvil you not be ſorovvful? vvhoe haue ſet the ſands a bound to the ſea, and an eternal commaundement vvhich he ſhal not paſſe? and they ſhal be moued and ſhal not be able, and his vvaues ſhall ſvvelle, and ſhall not paſſe ouer it.* Ieremi. 5. 22.

Yf then al the creatures of heauen & earth, doe in this manner obey and feare thee, for the greatnes of thie maieſtie, vvhat ſhall I doe, moſt vile ſinner, duſt and aſhes? yf the Angels tremble, vvhen they adore thee, and ſing thie praiſes, vvherefore doe not mie lippes and mie hart tremble, vvhen I am ſo bold as to doe this office? O miſerable vvretch that I am! hovv is mie ſovvle becom ſo hard? hovv ar the fountaines of mine eys dried vp, that they povvre not out abūdance of teares, vvhen the ſeruant ſpeaketh vvith his lord, the creature vvith his Creator, man vvith God, he that vvas made of ſlime and cley, vvith him that made al of nothing? more I vvould ſaie, but I am not able, becauſe I can not doe al that I deſire.

Pſal. 118. 120. *Thou*, o lord, *faſten vvith thie feare mie fleſh*; let mie hart reioice, that it may feare thy holy name.

Let me alſo feare thee, o lord, for the greatnes of thie iudgments, vvhich thou haſt ſhevved from the beginning of the vvoorld vntil this daie. A greate iudgment vvas the fall of that Angel, ſo principall and ſo beautifull. A greate iudgment vvas the fall of all mankind, for the fault committed by one. A greate iudgment vvas the puniſhment of the vvhole vvoorld, by the

Iſai. 14. *2. Petr.* 2. *Gen.* 3. *Gen.* 7.

vvaters

vvaters of the diluge. A greate iudgment vvas the election of Iacob, & the reprobation of Esau; the forsaking of Iudas, and the vocation of S. Paul; the reprobation of the Ievves, and the election of the Gentiles; vvith other such like vvounders, vvhich dailie passe ouer mens heads and yet ar vnknovven to vs. And aboue al this, a most dreadfull iudgement it is, to see so manie nations vppon the face of the earth, to be in the countrey & shadovv of death, and in the darknes of infidelitie, going from one darknes to an other, and from temporal paines to eternal torments. Let me then feare thee, o lord, for the greatnes of these iudgments, seeing I knovv not, as yet, vvhither I shalbe one of these forsaken, or noe. For *yf the iust shall scarse be saued, the sinner and vvicked vvhere shall he appeare?* yf that innocent man Iob, trembled at the furie of thie vvrath, as at the violence of the sourging vvaues, hovv shal not he be afraid & tremble, that seeth him self so far of from this innocencie? yf the Prophet Ieremie trembled being sanctified in the vvombe, and found no corner vvere to hide him self, because he vvas full of the feare of thie anger, vvhat shall he dooe, that came from his mothers vvombe vvith sinne, and hath

1. *Petr.* 4. 18.

since

ſince that time committed ſo manie, and ſo great ſinnes? Let me feare thee alſo, o lord, for the innumerable multitude of mie ſinnes, vvith vvhich I muſt appeare before thy iudgment, vvhen before thie face there ſhall com that burning fiar, and round about thee a boiſterous tempeſt; vvhen thou ſhalt aſſemble heauen and earth together, to iudge thy people. There, then, before ſo manie thovvſands of nations, ſhal be diſcouered my vvickednes; before ſo manie quiars of Angels, ſhal be diuulged my ſinnes, not onlie thoſe committed by vvoords and vvoorks, but thoſe alſo committed by thoughts. VVhere I ſhall haue as manie for my iudges, as haue gone before me by example of good vvoorkes; and ſo manie ſhall be vvitneſſes againſt me, as haue giuē me preſidents of vertues. And yet expecting this iudgment, I ceaſe not to giue bridell to my vices, but rather more & more I lie rotting, and corrupting in the dregges of my ſinnes; ſtil glutonie maketh me vile, pride maketh me vaine, couetouſnes maketh me niggeſh, enuie conſumeth me, murmuration teareth me in peeces, ambition puffeth me vp, anger trovvbleth me, lightnes of māners dravveth me out of my ſelf, ſluggiſhnes benūmeth me, heauines caſteth me dovvne, and fauour

lifteth

lifteth me vp. Thou seest heere the companions, vvith vvhich I haue liued frō the daie of mie childhood, vntil this present time; these be the frinds, vvith vvhome I haue cōuersed; these the maisters, that I haue obeied; these the lords, vvhich I haue serued, *Enter not* therfore, o lord, *into iudgment with thy seruant, because no man liuing shall be iustified before thee:* for vvhoe is he that shal be found iust, yf thou vvouldest iudge him vvithout pitie? for this then, o lord, prostrating my self at thy feete, vvith an humble and contrite spirite, I vvil vveepe vvith the Prophet, and saie. *Lord rebuke me not in thy furie; nor chasten me in thy vvrath. Haue mercie vppon me, lord, because I am vveake; heale me, lord, because mie bones ar trovvbled. And mie sovvle is verie much trovvbled; but thou, lord, hovv long? Be thou conuerted, lord, and deliuer my sovvle; saue me for thy mercie. Because there is none in death, that is mindful of thee; and in hel, vvhoe will confesse vnto thee? I haue laboured in my sigh, I shall euerie night vvash mie bed; vvith my teares shall I vveat mie couche. Mine eye is troubled vvith furie, I am vvaxen old among al mine enimies.* Glorie be to the father, and to the sonne, and to the holie ghost; As it vvas in the beginning, and novv, and euer, and vvoorld vvithout end. Amen. Psal. 142. 2. Psalm. 6.

THE

ſince that time committed ſo manie, and ſo great ſinnes? Let me feare thee alſo, o lord, for the innumerable multitude of mie ſinnes, vvith vvhich I muſt appeare before thy iudgment, vvhen before thie face there ſhall com that burning fiar, and round about thee a boiſterous tempeſt; vvhen thou ſhalt aſſemble heauen and earth together, to iudge thy people. There, then, before ſo manie thovvſands of nations, ſhal be diſcouered my vvickednes; before ſo manie quiars of Angels, ſhal be diuulged my ſinnes, not onlie thoſe committed by vvoords and vvoorks, but thoſe alſo committed by thoughts. VVhere I ſhall haue as manie for my iudges, as haue gone before me by example of good vvoorkes; and ſo manie ſhall be vvitneſſes againſt me, as haue giuē me preſidents of vertues. And yet expecting this iudgment, I ceaſe not to giue bridell to my vices, but rather more & more I lie rotting, and corrupting in the dregges of my ſinnes; ſtil glutonie maketh me vile, pride maketh me vaine, couetouſnes maketh me niggeſh, enuie conſumeth me, murmuration teareth me in peeces, ambition puffeth me vp, anger trovvbleth me, lightnes of māners dravveth me out of my ſelf, ſluggiſhnes benūmeth me, heauines caſteth me dovvne, and fauour

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THE

THE SECOND PRAIER; FOR THE second daie, of the praiſes of God.

CHAP. IIII.

IN this exerciſe of feare and penance, it behoued me, o lord, to ſpend all mie life; ſeeing I haue ſo iuſt cauſe vvherefore to feare, and vvhertore to lament. Yet notvvithſtanding al this, as the greatnes of thie glorie obligeth vs, to vvoorſhip & reuerence thee; ſo likevviſe doth it binde vs to praiſe and glorifie thee, becauſe to thee onlie is due a hymne, and praiſe in Sion, thou being in deede, as thou art, a paſſing great deepenes of al perfections, and a maine ſea of vviſdom, of omnipotencie, of bevvtie, of riches, of greatnes, of ſvveetenes, of maieſtie; in vvhome be all the perfections, and bevvties of all creatures in heauen and in earth, and thoſe alſo all in the higheſt degree of perfection. In compariſon of vvhich, al bevvtie, is foulnes; all riches, ar pouretie; al povver, is vveakenes; al vviſdom, is ignorance; all ſvveetenes, is bitternes; and finallie all, vvhatſoeuer vve ſee in heauen and in earth, is much les be-

fore

fore thee, then is a little candel, in comparison of the ſunne.

Thou art vvithout deformitie, perfect; vvithout quantitie, great; vvithout qualitie, good; vvithout vveaknes, ſtrong; vvithout place, al vvhereſoeuer thou vvilt; in vertue, omnipotent; in goodnes, higheſt; in vviſdom, ineſtimable; in thy counſels, terrible; in thy iudgments, iuſt; in thy thoughts, moſt ſecreat; in thy vvoords, true; in thy vvoorks; holy; in thy mercies, abundant; vvith ſinners, moſt patient; and vvith thoſe that be penitent, moſt pitiful. Therfore, o lord, for ſiich a one I dooe confeſſe, and acknovvledge thee; for ſuch a one I dooe praiſe thee, & glorifie thy holy name. Giue thou me light in my hart, and vvoords in my mouth, that my hart may think of thy g[illegible]rie; and my mouth be ful of thy praiſes. But for ſomuch as *praiſe is not beautiful in the mouth of a ſinner*, I requeſt all the Angels of heauen, and al the creatures of the vvoorld, that thev together vvith me praiſe thee, and ſupplie in this behalfe my faults; inuiting them to this, vvith that glorious canticle, vvhich thoſe holy children did ſing vnto thee, amiddeſt the flames of fiar in the fornace of Babilon ſaying. *Bleſſed art thou, ô lord god of our fathers, and praiſed, and ſuperexalted* *Eccl. 15.9.* *Daniel. 3.*

for euer. And blessed is the holie name of thie glorie, and praised, and superexalted for euer. Blessed art thou in the holie temple of thie glorie, and superpraised, and superglorious for euer. Blessed art thou in the throne of thie kingdom, and superpraised, and superexalted for euer. Blessed art thou that beholdest the deapths, and sittest vppon the Cherubines, and praised, and superexalted for euer. Blessed art thou in the firmament of heauen, & praised, and glorious for euer. All the vvoorks of our lord, blesse our lord, praise and exalt him for euer. Angels of our lord, blesse our lord, praise and superexalt him for euer. Heauens blesse our lord, praise and superexalt him for euer. All vvaters that be aboue the heauens, blesse our lord, praise and superexalt him for euer. All vertues of our lord, blesse our lord, praise and superexalt him for euer. Sunne and moone blesse our lord, praise and superexalt him for euer. Stars of heauen blesse our lord, praise and superexalt him for euer. All raine and devve blesse our lord, praise and superexalt him for euer. Al spirits of God blesse our lord, praise and superexalt him for euer. Fiar and heate blesse our lord, praise and superexalt him for euer. VVinter and sommer blesse our lord, praise and superexalt him for euer. Moistures and hore frost blesse our lord, praise and superexalt him for euer. Frost and cold blesse our lord, praise and superexalt him for euer. Yse and snovve blesse our lord, praise and superexalt him for euer. Nights & daies blesse our lord, praise

and

and ſuperexalt him for euer. Light and darknes bleſſe our lord, praiſe and ſuperexalt him for euer. Lightnings and clovvdes bleſſe our lord, praiſe and ſuperexalt him for euer. Let the earth bleſſe our lord, let it praiſe and ſuperexalt him for euer. Mountaines and hillocks bleſſe our lord, praiſe and ſuperexalt him for euer. All things that ſpring vppon the earth bleſſe our lord, praiſe and ſuperexalt him for euer. VVelles bleſſe our lord, praiſe & ſuperexalt him for euer. Seas & riuers bleſſe our lord, praiſe & ſuperexalt him for euer. VVhales, & all things that be moued in the vvaters, bleſſe our lord, praiſe and ſuperexalt him for euer. All byrds of the aire bleſſe our lord, praiſe and ſuperexalt him for euer. Children of men bleſſe our lord, praiſe & ſuperexalt him for euer. Let Iſrael bleſſe our lord, let him praiſe & ſuperexalt him for euer. Prieſts of our lord, bleſſe our lord, praiſe and ſuperexalt him for euer. Seruants of our lord, bleſſe our lord, praiſe and ſuperexalt him for euer. Spirites and ſovvles of iuſt men, bleſſe our lord, praiſe and ſuperexalt him for euer. Holie and humble of hart, bleſſe our lord, praiſe and ſuperexalt him for euer. Glorie be to the father, and to the ſonne, and to the holie ghoſt: as it vvas in the beginning, and novv, and euer, and vvoorld vvithout end, Amen.

THE THIRD PRAIER, FOR THE third daie, to giue thanks to God for his benifits.

CHAP. V.

I LIKE-vviſe giue thee thanks, o lord, for all the benifits & fauours, vvhich I haue receaued of thee, ſince the time that I vvas cõceiued, vntil this preſent daie, & for the loue, vvhich from al eternitie thou haſt borne me, vvhen euen from the ſame, thou didſt determine to create me, to redeeme me, to make me thine, & to giue me al that, vvhich hitherto thou haſt geauen me, for ſomuch as al that I haue, or may hope to haue, is thine. Thine is my bodie, vvith al the parts and ſenſes of the ſame; thine is my ſovvle, vvith al her habilities and povvvers; thine be al the hovvvers and minutes, that hitherto I haue liued; thine is the ſtreangth and health, vvhich thou haſt geauen me; thine is heauen, and the earth vvhich ſuſteineth me; thine is the ſunne and the moone, the ſtars and the feelds, the fovvles and the fiſhes, the beaſts and al other creatures, vvhich at thy commaundement ſerue me. Al this, o my lord, is thine,

and

and for the ſame I geaue thee as manie thanks, as I am able to giue thee. Neuertheles, much greater thanks I yeeld thee, that thou thie ſelf haſt vouchſafed to becom mine, ſeeing that for my remedie, thou haſt offred and geauen all thie ſelf; in ſo much that for me thou vvaſt clothed vvith fleaſh; for me thou vvaſt borne in a ſtall; for me thou vvaſt reclined in a manger; for me thou vvaſt ſvvadled in poore cloutes; for me thou vvaſt circumciſed the eight daie: for me thou didſt flie into Egypt; for me thou vvaſt in ſo diuers ſorts tempted, perſecuted, ylvſed, ſcourged, crovvned vvith thornes, diſhonoured, iudged to death, and nailed vppon a croſſe; for me thou dideſt faſt, praie, vvatch, vveepe, and ſuffer the greateſt torments and outrages, that euer vvere ſuffred. For me thou didſt ordeine, and dreſſe the medicines of thy ſacraments, vvith the liquor of thie pretious blovvd, and principallie the cheefeſt of all the Sacraments, vvhich is that of thie moſt ſacred bodie (vvherein thou, o mie God, art conteined) for mie reparation, for mie maintenance, for mie ſtrength, for mie delices, for a pledge of mie hope, and for a teſtimonie of thie loue. For al this I yeeld thee as great, and as manie thanks as I can giue

thee, ſaying, from the bottom of mie hart,
Pſal. 102. vvith the Prophet Dauid, *Bleſſe o mie ſovvle our lord, and al thoſe things that ar vvithin me, his holie name. Bleſſe o mie ſovvle our lord, and forget not all his ſauours. VVhoe hath pitie of all thy iniquities, and healeth all thy diſeaſes. VVhoe deliuereth from death thy liſe, vvhoe crovvneth the in mercie and compaſsions. VVhoe filleth thy deſire in goods, thy youth ſhal be renued as that of an eagle. Our lord is dooing mercie, and iudgment to all that ſuffer iniurie. He made his vvaies knovven to Moiſes, to the children of Iſrael his vvils. Our lord is merciful and pitiful, long-ſuffering, and verie merciful. He vvil not be angrie for euer, neither for euer vvil hee threaten. He hath not dealt vvith vs according to our ſinnes, neither according to our iniquities hath he revvarded vs. Becauſe according to the height of heauen from earth, hath he confirmed his mercie vppon thoſe that feare him. As far as the eaſt is diſtant from the vveaſt, hath he made far from vs our iniquities. Euen as a father hath compaſsion of his ſonnes, our lord hath had compaſsion of ſuch as feare him, becauſe he knovveth our vvoorkmanſhippe. He remembred that vve ar duſt; a man as the graſſe, ſo ar his daies, as the flouer of the filde, ſo ſhall he fade. Becauſe his ſpirite ſhall paſſe avvaie in him, and ſhall not remaine, and ſhall not knovve anie more his place. But the mercie of our lord from euer, and euen for*

euer

euer vppon thoſe that feare him. And his iuſtice vppon the ſonnes of ſonnes, to thoſe that keepe his teſtament. And ar mindfull of his cõmandements, to fulfil them. Our lord hath prepared his ſeate in heauen, and his kingdom ſhall ouerrule all. All Angels bleſſe our lord, that be mightie of povver, and dooe his vvoord, to obey the voice of his ſpeeches. Bleſſe ye our lord al his vertues; you his miniſtres that dooe his vvill. Bleſſe our lord all his vvoorks, and in euerie place of his ſoueraigntie, bleſſe thou, o mie ſovvle, our lord. Glorie be to the father, and to the ſonne &c.

THE FOVVERTH PRAIER, FOR the fouerth daie, of the loue of God.

CHAP. VI.

AND yf vve be ſo greatlie bound to our benefactours by reaſon of theire benifits, yf euerie benefit be as it vvere a fiarbrand, and a prouokement to loue, and yf according to the great quantitie of vvoode, the fiar is alſo great that is kindled in it; hovv great then ſhould the fiar of loue be, that ought to burne in my hart, ſeeing the vvoode of thy benifits is ſo greate, and

ſo manie the prouokements that I haue of loue? yf al this vvorld viſible & inuiſible be for me; ought not, by al reaſon, the flame, of loue that ſhould riſe thereof, to be as greate as it? And ſpeciallie I ought to loue thee, becauſe in thee onlie; ar to be found al the reaſons and cauſes of loue, that be in al creatures, and thoſe alſo in the higheſt degree of perfection. For yf vve ſpeake of goodnes, vvhoe is more good then thou? yf of beautie, vvhoe is more beautifiul then thou? yf of ſvveetnes and benignitie, vvhoe is more ſvveete and bening then thou? yf of riches and vviſdome, vvhoe is more riche and more vviſe then thou? yf of loue, vvhoe hath euer loued more, then he that ſo much ſuffered for our ſakes? yf of benifits, vvhoſe is al that vve haue, but thine? yf of hope, of vvhome dooe vve hope to haue vvhatſoeuer vve neede, yf not of thie mercie? yf to our parents vve naturallie ought to beare great loue, vvhoe is more our father, then he that ſaith. *Cal none father to your ſelf vppon earth, for one is your father, he that is in heauen?* Yf the bridegromes ar beloued vvith ſoe great loue, vvhoe is the bridegrome of my ſovvle, but thou; and vvhoe filleth the boſome of my hart, and of my deſires but thou? yf the laſt end, as the Philoſophers ſay, is beloued

Math. 23. 9.

beloued vvith infinite loue ; vvhoe is my beginning, & my laſt end but thou ? vvhéce came I, and vvhither goe I to repoſe, but to thee? vvhoſe is that vvhich I haue, and of vvhome muſt I receaue that vvhich I neede, but of thee ? finallie yf likeneſſe be cauſe of loue; to vvhoſe image and reſemblance vvas mie ſovvle created, but to thine ? This is euidentlie knovven by her manner of operation , for vvhere there is like manner of operation, there is alſo like manner of being: and this, o lord, is ſo betvvixt thee and man ; for no other thing is that vvhich the Philoſophers ſaie, that *art doth imitate nature, and nature art*, but to ſaie that man doth vvoork as God, and God as man. VVhere then there is ſo great likelihood in vvoorking, there is alſo in being. If therfore this title, and eche one of the reſt by it ſelf, be ſo ſufficient a motiue of loue; vvhat a motiue behoueth that to be, that procedeth of all theſe titles together ? Trulie that vantage vvhich the vvhole maine ſea hath, in reſpect of eche one of thoſe riuers that enter into it, the ſame it behoued alſo that this loue ſhould haue, in reſpect of al other loues.

Yfthen, o mie lord and mie God, I haue ſo manie cauſes to loue thee, vvherfore ſhal

I not

I not loue thee vvith all my hart, & vvith all my bovvels? O all my hope! o the moſt beloued of all beloueds! O floriſhing ſpovvſe! ſvveete ſpovvſe! honie-ſvveete ſpovvſe! O my louing beginning, & my higheſt ſufficiencie, vvhen ſhal I loue thee vvith al my forces, & vvith all my ſoule? vvhen ſhal I be agreeable to thee in al things? vvhen ſhall all that die, vvhich in me is contrarie to thee? vvhen ſhal I be vvholie thine? vvhen ſhal I leaue to be mine ovvne? vvhē ſhal nothing beſide thee liue in me? vvhen ſhall all the flame of thy loue burne me? vvhen vvilt thou rauiſh, drovvne, and tranſport me into thee? vvhen vvilt thou take avvaie all impediments & diſturbance, & make me one ſpirite vvith thee, in ſuch ſort, that I may neuer more depart from thee? Ah good Lord, vvhat doth it coſt thee to doe me ſō great good? vvhat doeſt thou quite of thy houſe? vvhat doſt thou loſe of thy ſubſtāce? vvherfore then, o lord, thou being a ſea of infinite liberalitie & clemencie, doeſt thou reteine in thine anger thy mercies tovvardes me? vvherfore ſhal my vvickednes ouercom thy goodnes? vvherfore ſhal my faults be a greater occaſion to cōdemne me, then thy goodnes to ſaue me? if in ſteede of ſorovv & penance, it pleaſe thee to accept of it, I am ſo much

much discontented to haue offended thee, that I vvould rather haue endured a thovv-sand deaths, then haue committed anie one offence against thee. If in steede of satisfa-ction thou please to take it, behold here this my miserable bodie; execute, o lord, vppon it al the furie of thy vvrath, vvith this con-dition, that thou doe not depriue me of thie loue. I requeſt not at thie hands gold nor siluer, I demaund not of thee heauen nor earth, nor anie other thing created, becauſe all this can not satiate me vvithout thee, and all to me is but pouertie, vvithout thie loue. Loue I desire, loue I requeſt at thie hands, loue I demand thee, for thie loue dooe I suspire, graunt me thie loue, and it suffiseth me. VVherfore, o lord, doeſt thou so much differre me this fauour? vvherfore doeſt thou see me languish daie and night, and doeſt not succor me? Hovv long o lord vvilt thou forget me? hovv long vvilt thou turne thie face avvaie from me? hovv long shall mie sovvle goe vvauering vvith so great anxie-tie and desire? Behold me, o mie lord, and haue mercie vppon me. I demaund not of thee that copious portion, vvhich is giuen to children; I vvil content mie self vvith one onlie little crumbe of those, that come from thie table. Heere then I presēt mie

self

ſelf as a poore, and hungrie little vvhelp before thy riche table; heere I ſtand beholding thee in the face, and conſidering hovv thou doeſt eate, and doeſt giue to eate to thy children, vvith the repaſt of thy glorie. Heere I ſtand changing a thovvſand formes, and figures in my hart, and this to bend dovvne thy hart, that thou take compaſsion of me. The things of this vvoorld, o lord, doe not fil me, thee onlie I long for, thee I ſeeke, thy face, o lord, I deſire, & thy loue vvil I alvvaies demand, and ſing vvith thy Prophet. *I vvil loue thee o lord my fortitude; our lord is mie ſtaie, and my refuge, and he that deliuereth me. My God, my helper, & I vvil hope in him; my protector, and the horne of my ſaluation, and my receauer. Praiſing I vvil cal vppon our lord, and from my enemies I ſhal be ſafe.* Glorie be to the father and to the ſonne, &c.

Pſalm.17.

THE FIFT PRAIER, FOR THE fift daie, of hope in God.

CHAP. VII.

NETHER doth all this, onlie bind me to loue thee, but alſo to put all my hope in thee alone, for in vvhome ought I to haue

haue hope, if not in one that so much loueth me, and in one that hath donne me so much good, and in one that hath suffred so much for me, and in one that hath so oftentimes called me, expected me, tolerated me, forgeauen me, and deliuered me from so manie euils? In vvhome ought I to hope, but in him that is infinitelie merciful, pitiful, louing, gentle, suffering and pardoning? In vvhome ought I to hope, but in him that is my father, and my father almightie, father to loue me, and almightie to remedie me; father to vvish me vvel, and almightie to doe me good; vvhoe hath more care and prouidence of his spiritual children, then anie carnal father of his natural children. Finallie in vvhome ought I to hope, but in him, that almost in al his holie scriptures, repeateth nothing more, then commaunding me that I approche to him, and hope in him, and promiseth me a thovvsand fauours and revvards yf I doe so; geauing me for paune of al this his veritie and his vvord, his benifits bestovved vpdon me, his torments endured for me, and his bloud vvhich he hath shed in confirmation of this truth, vvhat is there then, that I maie not hope of so good a God, and so true; of a God that hath so much loued me, that he vouchsafed

to be

to be clod vvith fleaſh for me; and ſuffered ſcourging, pinching, and buffeting for me; & finallie of a God, that did let him ſelf die vppon a Croſſe for me; and encloſed him ſelf in a ſacred hoſt for me? Hovv can he flie from me, vvhen I ſeeke him, vvhoe hath ſo ſought me, vvhen I fled from him? Hovv can he denie me pardon, vvhen I ſeeke it at his hands, vvhoe hath commaunded me that I requeſt it of him? Hovv can he denie me remedie, vvhich novv coſteth him nothing, vvhoe procured me the ſame, vvhen it did coſt him ſo deerelie? for al theſe reaſons then, I vvil confidentlie hope in him, and vvith the holy Prophet, in al my tribulations and neceſſities I vvil hartilie ſing.

Pſal. 26. *Our lord is mie light, and mie ſaluation, vvhome ſhal I feare? Our lord is the protector of mie life, at vvhome ſhal I tremble? Yf armies ſhal ſtand againſt me, my hart, ſhal not feare. Yf vvar ſhal riſe againſt me, in him vvil I hope.* Glorie be to the father, and to theſonne, &c.

The

THE SIXT PRAIER FOR THE SIXT daie, of Obedience.

CHAP. VIII.

BVT for aſmuch as hope is not ſecure. vvithout Obedience (according to that vvhich the Pſalmiſt ſaith, *Sacrifice ye ſacrifice of iuſtice, and hope ye in our lord*) giue thou me, o my God, that vvith this hope in thy mercie, I ioine the obedience of thy holy commaundements, ſeeing that I no leſſe ovve thee this Obedience, then all other vvhatſoeuer vertuous affects; becauſe thou art my king, my lord, my Emperour, to vvhome the heauen, the earth, the ſea and al creatures obey, vvhoſe commaundements and lavves they haue hitherto kept, and vvil obſerue for euer. Let me then, o lord, obey thee more then they al, for ſomuch as I am more obliged thereunto then they. Let me obey thee, o my king, and obſerue entirelie all thy moſt holie lavves. Reigne thou in me, o lord, and let not the vvoorld reigne in me anie more, nor the Prince of the vvoorld, nor mie fleſh, nor mine ovvne propre vvill but thine. Let all theſe tyrans depart *Pſal. 4. 6.*

depart out of me, that be vsurpers of thy seate, theeues of thy glorie, corrupters of thy iustice, and doe thou onlie, o lord, commaund and ordeine, and let onlie thou, and thy sceptre be acknovvledged, and obeyed: that so thy vvil maie be donne in earth, as it is fulfilled in heauen. O vvhen shall this daie be! O vvhen shall I see my self free from these tyrans! O vvhen shall there be heard in my sovvle none other voice, but thine! O vvhen shal the forces, and pykes of mie enimies be so subiected, that I find no contradiction in my self, to fulfil thy holy vvil and pleasure! O vvhen shall this boistrous & tempestuous sea be so calme, vvhen shall this heauen be so faire and vnclovvdie, vvhen shall mie passions be so quiet and mortified, that there be neither vvaue, nor clovvde; nor noise, nor anie other perturbation, that maie alter, and chaunge this peace and obedience, and hinder this thie kingdom in me? Giue thou me, o lord this obedience, or to saie better, this soueraigntie ouer mie hart, that in such sort it maie obey me, that in al things I maie subiect the same to thee: and being in this subiection, I maie saie vvith al mie hart as the Prophet
Psal. 118. 33. said. *Set me o lord for a lavv, the vvaie of thy iustifications, and I vvil searchit out alvvaies. Giue me vnder-*

vnderſtanding, and I vvil ſeeke thie lavv, and vvil keepe it vvith al mie hart. Guide me in the pathe of thy commaundements, becauſe I haue deſired the ſame. Incline my hart to thy teſtimonies, and not to auarice. Turne avvay mine eys that they ſee not vanitie, in thy vvaie quicken me. Glorie be to the father, and to the ſonne, and to the holie ghoſt, &c.

THE SEVENTH PRAIER, FOR THE ſeuenth daie, in vvhich a man offereth him ſelf, and al things that he hath, to God.

CHAP. IX.

EVEN ſo as I am bound, o lord, to obey thee, am I alſo bound to reſigne, and offer my ſelf into thy hands, becauſe I am altogether thyne, & thyne by ſo manie, and ſoe iuſt titles. Thyne, becauſe thou haſt created me, and giuen me this being that I haue: thyne, becauſe thou doeſt maintaine me in this being, vvith ſo manie benifits and fauours of thy prouidence: thyne, becauſe thou haſt redeemed me out of captiuitie, & haſt bought me, not vvith gold nor ſiluer, but vvith thine ovvne bloud; and thine, becauſe ſo manie other

times thou haſt redeemed me, hovv manie times thou haſt dravven me out of ſinne. Yf then by ſo manie titles & claimes I be thine, and yf thou for ſo manie reſpects be mie king, mie lord, mie Redeemer, and mie deliuerer, heere I turne to reſigne into thie hands thie ſubſtance, vvhich I my ſelf am; heere I offer mie ſelf to be thie ſclaue and captiue; heere I giue vp the kaies and omage of mie vvill, to th'end that henceforvvard I be no more mine ovvne, nor of anie other, but thine; that I liue not, but for thee; nor doe no more mine ovvne vvill, but thine, in ſuch ſort, that I nether eate, nor drinke, nor ſleepe, nor doe anie other thing, vvhich is not according to thee, and for thee. Heere doe I preſent mie ſelf to thee, that thou diſpoſe of me, as of thine ovvne ſubſtance, as it beſt pleaſeth thee. Yf it like thee that I liue, that I dye, that I be in health, that I be ſick, that I be riche, that I be poore, that I be honoured, that I be diſhonoured, to all I offer mie ſelf, and reſigne my ſelf into thie hands, and I diſpoſſeſſe me of mie ſelf, that I be novv no more mine ovvne, but thine, in ſo much, that vvhat is thine by iuſtice and right, be alſo thine by mie vvill. But vvhoe, o lord, can doe anie of theſe things vvithout thee? vvhoe can make as much

much as one ſteppe vvithout thee? Giue me therfore grace, o lord, to doe that vvhich thou commaundeſt, and commaund vvhatſoeuer it pleaſeth thee. Remember, o lord, that thou thy ſelf haſt commaũded vs moſt inſtantlie, that vve ſhould aſk thee, ſaying: *Aſke, and it ſhal be giuen you; ſeeke and you ſhal finde; knocke and it ſhal be opened to you.* Matth. 7. 7. Thou alſo thie ſelf haſt ſaid by thy Prophet. *A God iuſt, and ſauing there is not beſides me. Be conuerted to me, and you ſhal be ſaued, al the ends of the earth.* Iſaie. 45. 21. Yf then thou thy ſelf, o lord, doeſt cal vs, doeſt inuite vs, and doeſt hold open thine armes, to the end that vve com to thee, vvherefore ſhould vve not hope, that thou vvilt receaue vs in them? Thou art not, o lord, as men ar, vvhoe becom poore by giuing, and therfore ar ſo troubled, vvhen ought is demaunded of them. Thou art not ſo, becauſe as thou becommeſt not poore in th'one, thou art not offended in th'other; and therefore to aſk of thee, is not to importunate thee, but to obey thee (ſeeing thou haſt commaunded vs to aſk of thee) to honour thee, and to glorifie thee: for by dooing this, vve proteſt that thou art God, and the vniuerſal lord, and giuer of al things; of vvhome vve ought to demaũd al, ſeeing that of thee dependeth al vvhatſoeuer. And

hence it is, that thou thy self doest demaund vs this sort of sacrifice, aboue al others saying. *Pſal. 49. 15.* *Cal vppon me in the daie of tribulation, I vvil deliuer thee, and thou ſhalt honour me.* I then being moued through this thy gracious commaundement, doe com to thee, and beseeche thee, that thou vvilt vouchsafe to giue all this, that I ovve vnto thee; to vvit that I maie so adore thee, so feare and reuerence thee, so praise thee, so giue thee thanks for al thy benifits, so loue thee vvith al my hart, so settle al mie hope and confidence in thee, so obey thy holie cōmaundements, so offer & resigne mie self into thy hands, and so vnderstand hovv to requeſt thee other fauours, as it behoueth me to do: for thy glorie, and for my saluation. I beseeche thee also, o lord, to graunt me pardon of my sinnes, & true contrition & confession of them al, & to giue me grace, that I maie no more offend thee in them, nor in anie other; and cheefelie I demaund of thee strength and vertue to chasten mie flesh, to refraine my toung, to mortifie the appetites of my hart, & to recollect the thoughts of my imagination, that I, being altogether so renued and reformed, may deserue to be a liuing temple, and thy abode. Giue me likevvise, o lord, al those vertues, by vvhich this

this thy dvvelling place maie be not onlie purified and cleanſed, but alſo adorned and decked, ſuch as be the feare of thy holie name; a moſt ſtedfaſt hope; a moſt profound humilitie; moſt perfect patience; a cleare diſcretion: pouretie of ſpirite; perfect Obedience; continual ſtrength & diligence in al trauails, apperteining to thy holie ſeruice; and aboue al, a moſt inflamed charitie tovvards my neighbours, and tovvards thee. And for aſmuch as I deſerue none of al theſe things, be mindful, o lord, of thy mercie, vvhich preſuppoſeth our miſerie, to be put in execution. Be mindful, that thou deſireſt not the death of a ſinner, as thy ſelf haſt ſaid, but that he be conuerted and liue. *Ezech. 33. 11.* Be mindful, that thy onlie begoten ſonne came not into this vvoorld, as he him ſelf ſaid, to ſeeke thoſe that be iuſt, but ſinners. *Math. 9. 13.* Be mindful, that vvhatſoeuer he did, and ſuffred in this vvoorld, from the daie that he vvas borne, vntill he gaue vp the ghoſt vppon the Croſſe, he ſuffred it not for him ſelf, but for me; vvhich all, I offer vp to thee in ſacrifice, for my neceſſities and offenſes; and for his ſake, and not for myne ovvne, doe I beſeeche thee of mercie. And for aſmuch as of thee it is ſaid, that thou vvilt honour the father in his ſonnes, honour

him, by dooing good to me. Be mindfull, that I haue recourse to thee, that I enter through thy gates, and that to thee, as to a true physition and lord, I present my necessities, and vvounds; and so vvith this spirite vvill I cal vppon thee, vvith that praier vvhich the Prophet Dauid made, saying.

Psal. 85. *Incline, o lord, thyne eare, and heare me; because I am needie and poore. Keepe my sovvle, because I am holy; saue, o my God, thy seruant, that hopeth in thee. Haue mercie vppon me, o lord, because to thee haue I cried al the day; make glad the sovvle of thy seruant, because to thee, o lord, haue I lifted vp my sovvle. Because thou, o lord, art svveete and milde; and of much mercy to all those that cal vppon thee. Vnderstand, o lord, vvith thy eares my praier; and listen to the voice of my request. In the day of my tribulation haue I cried vnto thee; because thou hast heard me. There is none like to thee amongst the Gods, o Lord; and there is none according to thy vvoorkes. All the nations that thou hast made shal com and adore before thee, o lord; and shall glorifie thy name. Because thou art great, and dooing vvoonders; thou onlie art God. Guide me, o lord, in thy vvay & I vvill vvalke in thy veritie; let my hart reioice that it may feare thy name. I vvil confesse to thee o lord my God, in al my hart; and I vvil glorifie thy name for euer. Because thy mercie is great vppon me; and thou hast deliuered my sovvle, out*

of the

of the deepeſt hell. Glorie be to the father, and to the ſonne. &c.

A PRAIER TO THE HOLY GHOST

CHAP. X.

O HOLY Ghoſt, the comforter, that in the holy daie of Pentecoſt diddeſt com doune vppon the Apoſtles, and fill theire holy breſts vvith charitie, grace, and vviſdom: I beſeeche thee, o lord, for this vnſpeakeable liberalitie and mercie, that thou vvilt fil my ſoule vvith thy grace, and all mie entrails vvith the vnſpeakeable ſvveetenes of thy loue. Com, o moſt holy Spirite, and ſend vs from heauen ſom one beame of thy light. Com, o father of the poore, o giuer of gifts, o light of harts. Com, o beſt comforter, ſvveete gheſt of ſovvles, and theire ſvveete refreſhing. Com to me, o cleanſer of ſinnes, & phiſition of diſeaſes. Com, o ſtrength of vveakelings, & remedie of thoſe that ar fallen. Com, o maiſter of the humble, and deſtroier of the proude. Com, o ſingular glory of thoſe that liue, and only ſaluation of thoſe that die. Com, o my God, and prepare me for thee, vvith the riches

of thy gifies and mercies. Make me drunk, vvith the gift of vviſdom; inlighten me, vvith the gift of vnderſtanding; gouerne me, vvith the gift of counſel; encourage me, vvith the gift of ſtrength; teach me, vvith the gift of ſcience; vvound me, vvith the gift of pietie; and pearſe my hart, vvith the gift of feare.

O moſt ſvveete louer of thoſe that be cleane of hart, kendle & burne al my bovvels, vvith that moſt ſvveete fiar of thy loue, that they al being ſo burned, maie be rauiſhed & dravven to thee, vvhich art my laſt end, and the depth of all goodnes. O moſt ſvveete louer of cleane ſoules, for ſo much as thou knovveſt, that I of my ſelf am able to doe nothing, extend thy pitiful hand vppon me, and make me leaue my ſelf, that ſo I may be able to paſſe vnto thee. And to this end, o lord, beate doune, mortifie, annihil, and vndoe in me vvhatſoeuer it ſhal pleaſe thee, that thou make me vvholy according to thy vvil, that ſo al my life be a perfect ſacrifice, to be altogether conſumed in the fiar of thy loue. O that ſom one could aford me this, that thou vvouldeſt admit me to ſo great good! Behold, that this thy poore and miſerable creature, daie and night ſuſpireth to thee. My ſovvle hath thirſted

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after the liuing God, vvhen ſhal I com and appeare before the face of al graces? vvhen ſhal I enter into the place of that vvonderful tabernacle, euen to the face of my God? vvhen vvilt thou fill my ſovvle, vvith the ioye of thy diuine countenance? vvhen ſhal ſhee be ſatiated vvith thy diuine preſence? O fountaine of eternal brightnes, turne to encloſe me in that depth, vvhence I proceeded, vvhere I may knovv thee, as thou didſt knovv me, and loue thee, as thou didſt loue me, and ſee thee for euer, in the companie of al Saincts. Amen.

A PRAIER VVHILES VVEE HEARE maſſe, or at anie other time, taken out of diuers places of S. Auſten.

CHAP. XI.

O MOST mercifiul, & ſupreame creator of heauen and earth, I the moſt vile of al ſinners, together vvith thy holy Church, offer vp to thee this moſt pretious ſacrifice, of thy onlie begoten ſonne, for al the ſinnes of the vvoorld. Behold, o moſt merciful king, him that ſuffereth,

reth, and gentellie remember for vvhome he ſuffereth. Is not this peraduenture, o lord, thy ſonne, vvhome thou diddeſt deliuer to death, for the remedie of an vngrateful ſeruant?

Is not this peraduenture the author of life, vvhich being lead as a ſheepe to the ſlaughter, diſdeigned not to ſuffer ſuch a cruel kind of death? Turne, o lord my God, the eys of thy maieſtie, vppon this vvoork of vnſpeakeable pietie. Conſider thy ſvveete ſonne, ſtredched out vppon the vvoode of the Croſſe, and his moſt innocent handes guſhing out bloud, and be thou content to pardon thoſe euils, vvhich my hands haue committed. Conſider his naked breſt, pearced vvith that cruel iron of the ſpeare; and renue mee vvith that ſacred fountaine, vvhich I beleeue to haue runne from thence. Behold thoſe moſt holy feete, vvhich neuer paſt through the vvay of ſinnes, novv pearced vvith thoſe hard nails, and let it pleaſe thee to direct my feete, in the vvay of thy holie commaundements. Doeſt not thou perchaunce, o moſt pitiful father, conſider the head of thy moſt louing ſonne fallen doune, & his vvhite neck bovved dovvne vvith the preſence of death? Conſider, o moſt merciful Creator, in vvhat plight the bodie

bodie of thy beloued ſonne remaineth, and haue mercie vppon the ſeruant, vvhich he hath redeemed. Behold hovv his naked breſt remaineth all vvhite; hovv his bloudie ſide remaineth all redde: hovv his bovvels extended remaine drie; hovv his bevvtiful eys remaine dimme, hovv his kinglie preſence and figure remaineth pall and vvanne; hovv his armes ſtretched out remaine ſtiffe; hovv his knees like alabaſtre remaine hanging, & hovv the ſtreames of that diuine bloud vvaſh his pearced feete. Behold, o glorious father, the mangled membres of thy moſt louing ſonne, and remember the miſeries of thy poore ſeruant. Behold the torments and paines of our Redeemer, and forgiue the offenſes of the redeemed. This is our faithful Aduocate before thee, o father almightie. This is that high prieſt, vvhich hath no neede to be ſanctified vvith other bloud, ſeeing he ſhineth embrued vvith his ovvne. This is the holy ſacrifice agreeable and preſent, offred and receaued in the ſauour of ſvveetenes. This is the lamb vvithout ſpotte, vvhich heald his peace before thoſe, that did ſheare him; vvhich being charged vvith ſtripes, defiled vvith ſpittle, and iniuried vvith reproches, did not open his mouth. This is

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he, vvhich hauing committed no ſinne ſuffered for our ſinnes, and cured our vvounds vvith his vvounds.

Novv vvhat haſt thou donne, o moſt ſvveete Lord, that thou vvaſt ſo iudged? vvhat haſt thou cõmitted, o moſt innocent lamb, that thou vvaſt ſo dealed vvithall? vvhat vvere thy faults, & vvhat the cauſe of thy cõdemnation? Trulie, o lord, I am the vvound of thy paine, I am the occaſion of thy death, and the cauſe of thy condemnation. O meruailous diſpenſation of God! He ſinneth that is euil, and he is puniſhed that is good: he offendeth that is guiltie, and he is vvounded that is innocent: the ſeruaunt committeth the fault, and the lord paieth for it. Hovv far, o ſonne of God, hovv far hath thy humilitie abaſed it ſelf? hovv far hath thy charitie extended it ſelf? hovv far hath thy loue proceeded? Hovv far hath thy compaſsion arriued? I haue committed the offenſe, and thou endureſt the puniſhment. I haue donne the ſinnes, and thou ſuffreſt the torments. I am he that vvaxed provvd, & thou art humbled. I am the diſobedient, and thou art becom obedient, euen to death, and ſo paieſt the fault of my diſobedience. Behould heere, o king of glorie, behould heere thy pietie, and my impietie;

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thy iuſtice, and my vvickednes. Conſider therfore novv, o eternall father, hovv thou oughteſt to haue mercie vppon me, ſeeing that I haue offered thee ſo deuoutlie, the moſt pretious offer that could be offred thee. I haue preſented to thee thy moſt louing ſonne, & ſet betvvixt thee & me this faithful aduocate. Receiue vvith a cheerefull coũtenance the good paſtor, & conſider the ſtraied ſheepe, vvhich he beareth vppon his ſhoulders. I beſeeche thee, o king of kings, by this holie of holies, that I may be vnited to him in ſpirite, ſeeing he diſdained not, to be vnited to me in fleſh: and I humblie requeſt thee, that by the means of this praier, I may deſerue to haue him for my helper, for ſo much as of thy meere grace, vvithout that I deſerued it at thy hands, thou haſt giuen me him for my Redeemer.

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A DEVOVT PRAIER TO OVR blessed Ladie.

CHAP. XII.

O GLORIOVS and happie virgin, more pure then the Angels, more bright then the starres, hovv shall my praier appeare before thee, seeing the grace that I merited through the passion of him vvhich redeemed me, I haue lost it thorough the vvickednes of mine ovvne fault? But yet, although I be so great a sinner, knovving my requeſt to be iuſt, I vvil make bold to beseeche thee, that thou vvilt heare me. O my Queene and Ladie, I humblie requeſt thee to praie thy sacred sonne, that for his infinite goodnes and mercie, he pardon me vvhatsoeuer I haue donne againſt his vvill and commaundement. And vf this may not be graunted me, in respect of my vnvvorthines, yet let me obtaine it, to the end that that perish not, vvhich he hath created to his Image & likenes. Thou art the light of darknes. Thou art the mirrour of Saincts. Thou art the hope of sinners. All generations praiſe thee; all thoſe that be afflicted call

call vppon thee; all thoſe that be good behold thee; all creatures reioice in thee; the Angels in heauen vvith thy preſence; the ſovvles in purgatorie vvith thy comfort; the men vppon earth vvith thy hope. All call vppon thee, and thou doeſt avvnſvvere to all, and praie for all. Novv vvhat ſhal I doe, vnvvorthie ſinner that I am, to obtaine thy fauour, for ſo much as my ſinne troubleth me, my demerite afflicteth me, and my malice maketh me ſpeachles. I beſeeche thee, o moſt pretious virgin, for that thy ſo greeuous and mortall ſorovv, vvhich thou diddeſt feele, ſeeing thy beloued ſonne going vvith the Croſſe vpon his ſhoulders, to the place of his death, that thou vvilt mortifie all my paſſions and tentations, that I loſe not thorough mie vvickednes, that vvhich he redeemed vvith his bloud. Put alvvaies in my thought thoſe pitiful teares, vvhich thou diddeſt ſhedde, vvhen thou diddeſt ſee the vvounds, and the bloud of thy bleſſed ſonne; that thorough the contemplation of them, there runne ſuch quantitie of teares out of myne eyes, that they may be ſufficient, to vvaſh avvay all the ſpottes of my ſinnes. For vvhat ſinner vvill be ſo bold, as to appeare vvithout thee before that eternal Iudge, vvhoe although

though he be mild in his ſuffering, yet is he iuſt in his puniſhment; for ſo much as neither revvard is denied for doing good, nor paine eſchevved for doing euil. VVhoe then ſhal be ſo iuſt, that in this iudgment he ſhal not haue neede of thy helpe? vvhat ſhal becom of me, o bleſſed virgen, yf I vvin not by thy interceſsion that, vvhich I haue loſt thorough myne ovvne ſinne? I demaund a great thing of thee, according to my faults but in deede verie little according to thy povver. All that I can requeſt thee is nothing, in reſpect of that vvhich thou art able to giue me. O Queene of the Angels, amend my life, and diſpoſe all my vvoorkes in ſuch manner, that albeit I be but euill, yet I may deſerue to be heard of thee vvith pitie. Shevv, o Lady, thy mercie in aforading me remedie, that by this meanes thoſe that be good, maye praiſe thee, and thoſe that be euill, maye hope in thee. Let the ſorovves, vvhich thou diddeſt endure in the paſſion of thy moſt louing ſonne, and my Redeemer Ieſus Chriſt, be alvvaies before myne eys, and let thy paines be the foode of my heart. Let not thy ſuccour forſake me, let not thy pitie leaue me, let not thy memorie forget me. If thou, o Lady, abandon me, vvhoe ſhal vphold me? yf thou

forget

forget me, vvhoe ſhal be myndful of me? yf thou, that art the ſtarre of the ſea, and the guide of thoſe that erre out of the vvay, doe not lighten me, vvhat ſhal becom of me? Suffer me not to be tempted by the enimie; and yf he tempt me, ſuffer me not to fall; & yf I fall, help me to riſe vp againe. VVhoe, o Lady, hath called vppon thee, and vvas not heard of thee? vvhoe hath euer ſerued thee, that vvas not revvarded vvith much magnificencie? Make, o moſt glorious virgin, that my hart may feele that pearſing griefe vvhich thou didſt ſuffer, vvhen, after that thy moſt pretious ſonne vvas taken dovvne from the Croſſe, thou diddeſt receaue him into thine armes, and vvaſt not able anie more to vveepe, beholding that moſt pretious image adored of the Angels, but at that time defiled vvith the ſpittle of ſo vile, and vnvvorthie perſons; and ſeeing the crueltie ſo ſtraunge, vvith vvhich the innocencie of the iuſt, paied for the diſobedience of the ſinner. I doe contemplate vvith my ſelf, o my vvoorthy Queene, in vvhat ſort thou diddeſt remaine at that time, vvith thyne armes open; thyne eyes dimme; thy head hanging dovvne; vvithout colour in thy face: and feeling in the ſame more torment, then anie other could

endure in his ovvne bodye. Let those sorovvful vvoords alvvaies sound in myne eares, vvhich thou diddest speake at that time to those, that did behold thee, saying; *O you that passe by the vvay, behold yf there be anie sorovv like to mine*; that by those vvoords I maie deserue to be heard of thee. Fasten, o Lady, in my sovvle, that svvord of sorovv, vvhich passed thorough thy sovvle, vvhen thou diddest lay in the sepulchre that dismembred body of thy most pretious sonne, that I may remember hovv I am of earth, and hovv in the end, I must yeld to the earth that, vvhich thence I receaued; that so the perishing glory of this vvoorld doe not deceaue me. Make me, o Lady, remember hovv often times thou didst turne to behold the sepulchre, vvhere thou hadst left so great good incloſed, that I may therby deserue so much fauour at thy handes, that thou vouchsafe to turne and regarde my petition. Let my companie be that solitarinesse, in vvhich thou diddest remaine al that doleful night, vvhen thou hadst nothing more liuelie before thine eys, then thy paines & sorovvs; vvhen thou diddest drinke the vvater of thy pitiful teares, and eate the bread of thy heause contemplations: that I bevvailing the anguish, and

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diſtreſſe vvhich thou diddeſt ſuffer heere in earth, may, by thy meanes, atteine to ſee the glorie, vvhich thou haſt merited in heauen. Amen.

A PRAIER OF S. THOMAS OF Aquine to demaund al vertues.

CHAP. XIII.



Almightie, & moſt merciful Lord God, graunt me grace, that ſuch things as be acceptable to thee, I feruentlie deſire them, vviſelie ſeeke them, trulie knovve them, and perfectlie fulfill them, to the praiſe ad glory of thy holy name. Ordaine the ſtate of my life, & giue me light to knovv that, vvhich thou cõmaundeſt me to doe, and forces to put it in execution, as I ought, and as it is requiſite for the ſaluation of my ſoule. Let the vvaie, o lord, vvhich leadeth to thee, be to me ſecure, right, and perfect, and ſuch, that I faile not betvvixt the properities and aduerſities of this life, but that in proſperities I praiſe thee, and in aduerſities be not diſmaied; in proſperities I becom not loftie and proude,

neither vvaxe diſconfident in aduerſities.

Let me take heauines or ioy of nothing, but onlie of that, vvhich may ioine me vvith thee, or ſeparate me from thee. Let me deſire to content no bodie but thee, neither to diſcontent anie bodye but thee. Let all tranſitorie things be vile vnto me for the loue of thee, and moſt deare and pretious al things apperteining to thee, and thou, o mie God, aboue them all. Let al ioie be yrkſom to me vvithout thee, and let me not deſire anie thing beſides thee. Let al trauail be pleaſant vnto me for thee, and noiſom vvhatſoeuer repoſe I take vvithout thee.

Graunt that I maie oftentimes lift vp my hart to thee, and yf at anie time I faile to doe this, that I recompence mie fault vvith thinking of the ſame, and purpoſing to amend it. Make me, o my lord God, obedient vvithout contradiction, poore vvithout lacke, chaſt vvithout corruption, patient vvithout murmuring, humble vvithout fayning, merie vvithout diſſolution, ſadde vvithout deiection, graue vvithout heauines, quicke vvithout lightnes, fearful vvithout deſperation, true vvithout doubleneſſe, dooing good vvithout preſumption, to amend my neighbour vvithout

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loftineſſe, and to edifie him in vvoords & vvoorks vvithout diſsimulation.

Giue me, o my moſt ſvveete God, a verie vvatchful hart, that no curious cogitation maie vvithdravve it from thee. Giue me a noble hart, that noe vnvvorthie affection may dravv it dounevvards. Giue me a right hart, that noe ſiniſtrous intention maie turne it avvrye. Giue me an inuincible hart, that noe tribulation maie breake it. Giue me a free hart, that no peruerſe and violent affection maie conſtraine it. Giue me, o moſt ſvveete and pleaſant lord, vnderſtanding to knovve thee, diligence to ſeeke thee, vviſdom to find thee, conuerſation that maie pleaſe thee, perſeuerance to faithfullie expect thee, and hope to finallie embrace thee. Graunt that I maye deſerue to be nailed vppon the Croſſe vvith thee by penance, to vſe thy benifits in this vvoorld by grace, and to enioie thy felicitie in heauen by glorie: vvhoe, vvith the father and the holy Ghoſt, liueſt and raigneſt God, vvoorld vvithout end,

Amen.

THE THYRD TREATISE, VVHICH CONTEINETH AN INSTRVCTION,

AND RVLE TO LIVE VVEL, GENERALL TO ALL SORT OF CHRISTIANS.

THE greateſt, and moſt important affaire of all that be in ths vvorld (for vvhich onelie man vvas created, and for vvhich vvere created all things els that be in the vvoorld, and for vvhich the Creator, and lord of al things came him ſelf into the vvoorld, preached, and died in the ſame) is the ſaluation & ſanctification of man. He then that erneſtlie, and vvith al his hart deſireth to take in hand this ſo greate an enterpriſe (in compariſon of vvhich, al that is vnder heauen, is to be eſteemed as nothing) the ſumme of al that he ought to doe, conſiſteth in one onlie thing, to vvit, that a man haue in his mind a moſt ſtedfaſt, and determinate purpoſe, neuer to commit anie mortal ſinne, for anie thing in the vvorld, be it goods, be it honour,

nour, be it life, or anie like thing vvhatſoeuer. In ſuch ſort, that euen as a faithful vvife, and a faithful captaine be reſolued to dye, rather then to commit anie treaſon, th'one againſt her huſband, and th'other againſt his king; ſo likevviſe a good Chriſtian man ought to haue this determination, to neuer commit this kind of treaſon againſt God, vvhich is donne by one mortall ſinne. And by mortal ſinne vve vnderſtand heere breeflie, vvhatſoeuer thing is donne againſt anie of the commaundements of God, or our holie mother the Catholique Church.

But albeit there be diuers ſorts of theſe ſinnes, yet the moſt ordinarie in vvhich men ar vvoont moſt to fall, be fiue; to vvit, Hatreds, Carnalities, Othes in vaine, Theftdoms, and Detraction or diffaming of our neighbours, and other ſuch like. He that ſhall vvithdravve him ſelf from theſe, ſhall eaſilie auoide all the other ſorts of ſinnes. This is the abridgment of al that, vvhich a good Chriſtian ought to doe, comprehended in fevve vvoords; and this is ſufficient for his ſaluation. Yet becauſe to accumpliſh this obligation, is a thing that hath greate difficultie, in reſpect of the great ſnares, and daungers of the vvoorld, and of the euil inclination of our fleaſh, and of the conti-

mual combats of the enimie; therfore a man must help him self vvith al such things, as may further him to this purpose, and in this poinct consisteth the kaye of this affaire.

The first Remedie.

NOVV amongst those things, the first is to consider deepelie, hovv great an euil one mortal sinne is, that so a man may prouoke him self to the abhorring, and detesting of it: and for this end he must consider tvvoe things, amongst manie others.

1 The first is, vvhat is that, vvhich a man loseth thorough mortall sinne.

2 The second is, hovv much almightie God detesteth and abhorreth mortall sinne. As concerning the first, a man thorough mortal sinne, commeth to lose the grace of God, and together vvith it all the infused vertues, vvhich proceede from the same. And albeit faith, and hope be not lost by mortall sinne, yet by the same is lost at that verie instant, the right & claime to euerlasting life, vvhich is not giuen but to such vvoorks, as be donne in grace. There is also lost the amitie of God, the adoption and title of the children of God,

God, the entertainment and cherishing of children, and the fatherlie prouidence, vvhich almightie God hath of those, vvhome he taketh to be his children. There is lost also the fruite and merite of all those good vvoorks, vvhich a man hath donne from the time that he vvas borne, euen vntil that present hovvre. There is likevvise lost the participation, and communication of such good vvoorks, as a man doeth at that present; and finallie by sinne is lost God him self (vvhoe is infinite goodnes) and is gotten hell (vvhich is infinite euil) seeing it depriueth vs of God, and dureth for euer. Heerehence it ensueth, that the soule, vvhich before vvas the liuing temple of God, and the spovvse of the holie Ghost, remaineth the slaue of the diule, and the denne of Satan. And this in breefe is that, vvhich is lost by sinne.

But novv, hovv much almightie God abhorreth sinne, vve may vnderstand by the terrible punishments, that he hath vsed against it, euen from the beginning of the vvorld: especiallie by the punishment of that greate Angel: and of that first man; and of al the vniuersal vvorld vvith the vvaters of the diluge; and of those fiue cities, vvhich vvere burned vvith flames of fiar from hea-

Isai. 14.
Gen. 3.
Gen. 7.
Gen. 19.

uen;

uen; and of the deſtruction of Ieruſalem & Babylon; and of manie other cities, kingdoms and empires; and aboue all, by the puniſhment vvhich is giuen in hell to ſinne, and much more by that ſo vvonderfull, and terrible puniſhment and ſacrifice, vvhich vvas donne vppon the ſhoulders of Chriſt, vvhome God vvould haue to die, by this meanes to deſtroie, & baniſh out of the vvorld a thing, vvhich he ſo greatlie abhorred, as is ſinne. He that ſhall deepelie and vvith attention conſider theſe things, can not but remaine aſtonied, to ſee the facilitie, vvith vvhich men at this time commit ſinne. This is then the firſt thing, vvhich helpeth exceeding much to eſchevv and abhorre ſinne.

The ſecond Remedie.

THE ſecond helpeth alſo heereunto, vvhich is to auoide the occaſions of ſinnes vvith vviſdome, ſuch as be gamings, naughtie companies, conuerſations of men vvith vvomen, and principallie the daungerous ſight of our eyes, and other ſuch like things. For yf man be become ſoe fraile through ſinne, that of him ſelf he falleth from his ovvne proper ſtate, and ſinneth,

vvhat

vvhat vvil he doe, vvhen occaſion ſhall pluck him by the ſleeue, alluring him vvith the preſence of the thing ſet before his eys, and vvith the oportunitie and facilitie to ſinne? much more ſith that is true vvhich is commonlie ſaide, that the iuſt man ſinneth by reaſon of the coffer ſet open before him.

The third Remedie.

THE third thing that helpeth alſo for this purpoſe, is to reſiſt in the beginning of temptation vvith greate ſpeede and diligence, & to quenche the ſparkle of euil thoughts, before it be kindled in the hart: for in this ſort a man reſiſteth vvith greate facilitie and merite. But in caſe he make delaie, then is the labour in reſiſtance much increaſed, and he committeth therby a nevv ſinne vvhich at the leaſt is veniał, and ſomtimes deadlie. Novv the manner of reſiſting euil thoughts, is to ſet liuelie before the eys of oure ſovvle, the image of our Sauiour Chriſt crucified, vvith al the angvviſhes and painful paſſion, vvhich he ſuffred to deſtroie ſinne, and by the ſame to demaund his aſsiſtance. Somtimes likevviſe it is very good, to make vvith greate ſpeede the ſigne of the Croſſe vppon our hart,

thereby

thereby to driue avvay more easilie, the naughtie invvarde thought, vvith this externall signe.

The fourth Remedie.

IT helpeth also verie much for this, that a man examine his conscience euerie night, before he goe to sleepe, & see vvherin he hath sinned that daie, and accuse him self therof in the presence of almightie God, requesting pardon, & grace to amend the same. Let him also, in the morning vvhen he riseth, arme and fortifie him self vvith praier, & vvith a nevv determination against such a sinne, or such sinnes, to vvhich he seeeth him self most inclined; & let him there vse more diligence and circumspection, vvhere he feeleth more daunger.

The fist Remedie.

IT helpeth likevvise verie much to eschevv, so much as maie be, venial sinnes, because they doe dispose vs to mortal sinnes. For euen as those that doe greatlie feare death, doe prouide, as much as is possible, to escape those diseases, that doe dispose to that end;

end; so also ought they, that desire to escape mortal sinnes (vvhich be the death of the soule) to eschevve likevvise, vvith all possible diligence, venial sinnes, vvhich ar the diseases that doe dispose vs to deadlie sinnes.

Moreouer he that is careful and faithfull in a little, it is to be esteemed that he vvil be faithfull likevvise in much; and that he, that vseth diligence to eschevv the lesser euils, shall be the more secure from the greater. And by venial sinnes vve vnderstand in this place, idle talke, inordinate lavvghing, eating, drinking, and sleeping more then is necessarie, time euil spent, light lies, and others the like, vvhich although they doe not depriue vs of Charitie; yet doe they quenche the feruour of the same.

The sixt Remedie.

VVE ar also much holpen hereunto by the seuere, and sharp treating of our flesh, as vvel in eating and drinking, as also in sleeping and clothing, and in al the rest: vvhich flesh being a fountaine, and prouoker of sinnes, the more feeble and vveake it is, the more feeble and

vvveake

vveake ſhal the paſsions, and appetites alſo be, vvhich ſhal proceede of it. Forlike as the drye & barren grou nd bringeth fourth plantes vveake, and of ſmale ſubſtance; but contrari-vviſe the barreful and fertile grovvnd, eſpeciallie that vvhich is vvel vvatered and dounged, bringeth fooith trees very greene, and verie mightie: ſo likevviſe it fareth vvith oure bodie, as much as concerneth the paſsions, vvhich doeproceede from the ſame, according as it is better, or vvoorſe dealt vvithall, or more, or leſſe ſubdued. True it is, that al this muſt be donne vvith diſcretion and moderation, although this counſel, as the vvoorld goeth novv a daies, be needeful to fevv. Yet to obteine this, a man muſt, as often as he goeth to table not onlie bleſſe the ſame, but alſo lift vp his hart to God, and demaund this temperancie, and procure, vvhiles he eateth, to obſerue it.

The ſeuenth Remedie.

IT helpeth alſo much for this purpoſe, to take diligent and ſtraite account of our toung, becauſe this is the part of our bodie, vvith vvhich vve offend God more eaſilie,

eafilie, and often; for the toung is a verie ſlippery membre, vvhich ſlippeth verie quicklie into maine kindes of filthie, colerick, boaſting, and vaine vvords, and ſomtimes alſo into lyeing, ſvvearing, curſing, murmuring, ſlaundering, flattering, and the like. For vvhich cauſe the vviſe-man ſaieth, *In much ſpeeche there ſhal not vvant offence*. And againe, *Death and life ar in the povver of the tounge*. And therfore it is verie good counſel, that as manie times as thou ſhalt haue occaſion to talk of ſuch matters, and vvith ſuch perſons, by vvhich thou maiſt doubte of ſom perill, either of murmuring, bragging, lyeing, or of vaine-glorie &c. thou doe firſt lift vp thy eyes to God, and commend thy ſelf vnto him, and ſaie vvith the Prophet. *Pone Domine cuſtodiam ori meo, & oſtium circumſtantiæ labijs meis*, That is to ſaie. *Apoint, O lord, a cuſtodie or garde to my mouth, and a dore of circumſtance vnto my lippes*. And vvith this alſo, vvhileſt thou art in communication, be vvel aduiſed in thy vvords (as he that paſſeth ouer a riuer vppon ſome ſtones, that lie ouerthvvarte the ſame) that thou ſlippe not into anie of theſe perils.

Prou. 10. 19.
Prou. 18. 21.
Pſal. 140. 3.

The eight Remedie.

IT helpeth alſo verie much to this ende, not to entangle thy hart vvith too exceſſiue loue of anie viſible thing, vvhither it be honour, goods, children or anie other temporal thing; forſomuch as this loue is a great occaſion, in a manner of al the ſinnes, cares, fantaſies, vexations, paſsions, and diſquietnes that be in the vvorld. For vvhich cauſe the Apoſtle ſaieth, that *Couetouſnes* (vvhich is the ouergreedie affection of temporall things) *is the roote of all euills.* And therfore a man muſt liue alvvaies vvith attention, and carefulnes, that he ſuffer not his hart to cleaue ouermuch to theſe temporall things; but rather pluck it back alvvaies, vvith the bridle, vvhen he perceiueth that it rangeth abrode fantaſticallie, and not deſire things more then they deſerue to be deſyred: that is to ſaie, as things of ſmall account, as fraile, vncertaine, and ſuch as paſſe avvaie in a moment, vvithdravving his hart from them, and fixing it vvhollie vppon that cheefeſt, onlie and true felicitie.

1. Timoth. 6.

He that ſhal loue temporall things after this manner, vvil neuer deſpaire for them, vvhen he vvanteth them, neither vvil he be diſmaied,

dismaied, vvhen they ar taken from him, neither vvil he commit infinite sorts of sinnes, vvhich the louers of these things doe commit, either to obteine them, or to increase them, or els to defend them. Herein consisteth the keye of al this busimes: for vndoutedlie he that hath so moderated this loue, is novv becom lord of the vvorld and of sinne.

The ninth Remedie.

TO this likevvise helpeth exceeding much, the vertue of almes-deedes and of mercie, by vvhich a man deserueth to obteine mercie at Gods hands; and this is one of the strongest vveapons, that a man hath against sinne, for vvhich cause the Ecclesiasticus saith. *VVater quencheth the burning fiar, and Almesdeedes doe resist sinnes.* And againe in an other place. *The almes of a man is a pouche vvith him, and it shal keepe the grace of a man, as the apple of the eye; and aftervvard it shall rise againe, and yeeld them retribution, to euerie one vppon theire head: it shall fight against thine enemie, more then the shield of a strong man, and more then the speare.* Let a man also remember, that al the foundation of Christian life, is Charitie, and that it is the marke, by

Eccles. 3. 33.
Eccles. 29. 16.

vvhich vve muſt be knovven to be the diſciples of Chriſt; and that the ſigne of this Charitie is Almes, and mercie tovvard ſuch as beſicke, poore, afflicted, in priſon, and tovvards alother miſerable perſons, vvhome vve ought to helpe and ſuccour, according to oure poſsibilitie, vvith vvoorks of mercie, vvith comfortable ſpeeches, and vvith deuoute praiers, beſeeching God for them, and releeuing them vvith ſuch things as vve haue.

The tenth Remedie.

THE reading of good bookes, is alſo a greate helpe vnto this; as the reading of naughtie bookes, is a greate hinderance and impediment: for the vvoord of God is oure light, oure medicine, oure foode, oure maiſter, oure guide, oure vveapons, and all oure good; ſeeing it is it that filleth oure vnderſtanding vvith light, and oure ſovvle and vvil vvith good deſires, and thereby helpeth vs to recollect oure hart, vvhen it is moſt diſtracted, and to ſtirre vp our deuotion, vvhen it is moſt ſluggiſh and drovvſie. True it is, that this reading (yf vve mind to take profit thereof) muſt

not

not be a sleightie, or negligent careles running ouer of books, vvithout due vveighing of the same, and much lesse for onlie curiositie sake, but contrarivvise, it must be ioined vvith humilitie, and a desire to take profit thereby.

The eleuenth Remedie.

IT is likevvise a great help for this purpose, to vvalke so, as though vve vvere alvvaies in the presence of God, and to haue him as present before our eyes, as much as is possible, as a vvitnes of our dooings, a iudge of our life, & a helper of our vveakenes, desyring him alvvaies, as such a one, vvith deuout and humble praiers, to help and succour vs vvith his grace. But this continual attention ought to be had, not onlie vnto God, but also to the ordering and gouernment of oure life; in such sort, that vve haue alvvaies one eye fixed vppon him, for to reuerence him, and desire him of his grace; and the other vppon that vvhich vve haue to doe, to th'end that in nothing vve passe the compasse of reason. And this sort of attention and vvatchfulnes, is the principall sterne of our life; vvich manner of

attention, yf vve can not continue alvvaies tovvards God, let vs yet at the leaſt procure, to lift vp our hart to him oftentimes, betvvixt daie and night, vvith ſom breefe praiers, vvhich vve muſt alvvaies haue readie for this purpoſe. And amongſt theſe is greatlie commended by Caſsianus that verſe of king Dauid vvhich ſaieth. *Deus in adiutorium meum intende : Domine ad adiuuandum me feſtina*. That is, *O God, bend thy ſelf to mie helpe: o lord, make haſt to ſuccour me:* or other ſuch like as theſe be, vvhich ar eaſilie to be found in the ſame Prophet, almoſt in euerie place. VVhen vve goe to bed, S. Iohn Climacus ſaith, that vve muſt put our ſelus in ſuch ſort, as yf vve vvere to lie in a ſepulchre, that by this manner of lying, vve maie be moued to think of the hovvre of death vvhich vve expect. And it ſhall not be amiſſe, that a man, to this end, ſaie ouer him ſelf a reſponſorie, ſuch as is vvoont to be ſaide ouer a dead bodie. VVhen in the night vve avvake out of ſleepe, let vs ſaie, *Gloria Patri, & Filio, & Spiritui ſancto*, or ſom ſuch good and deuout vvoords. And in the morning, vvhen vve open our eyes, let vs ſaie: *Deus, Deus meus ad te deluce vigilo*. That is, *O God, my God, earlie doe I vvatch vnto me*. or els, *Diligam te Domine fortitudo*

Pſalm. 69. 2.

Pſalm. 62. 2.

Pſalm. 17. 2.

titudo mea; dominus firmamentum meum, & refugium meum, & liberator meus. I vvill loue thee o lord my ſtrength; our lord is my fortreſſe, and my refuge, and my redeemer. Or ſom vvhat like this. As often as the clock ſtriketh, let vs ſaie. Bleſſed be the time, in vvhich my lord Ieſus Chriſt vvas borne, & died for me: be mindful, o mie lord, of me in the hovvre of mie death. And let vs then think, that vve haue one houre leſſe of life, & that by little & littel, this daie vvil be ended. VVhen vve goe to table, let vs think hovv God is he that giueth vs to eate, and that made al things for our vſe; and let vs thank him for the foode vvhich he giueth vs, and conſider hovv manie there be that vvant that, vvhich to vs is ſuperfluous, and hovv eaſilie vve poſſeſſe that, vvhich others haue goten vvith ſo great trauail and daungers. VVhen vve be tempted of the enimie, the greateſt remedie is to runne vvith al ſpeede to the Croſſe, & there to behold Chriſt diſmembred and disfigured, out of vvhome iſſue ſtreames of bloud, and ſo to call to mind, that the principall cauſe, vvherfore he put him ſelf there, vvas to deſtroy ſinne, & to praie him vvith all deuotion, that he ſuffer not, that ſo abominable a thing reigne in our harts, vvhich he vvith ſo great paines

endeuoured to deſtroie. And ſo vve muſt ſaie vvith all our hart. O mie lord, vvhoe haſt put thie ſelf vppon the Croſſe, to the end that I offend the not, maie it be that this is not ſufficient to make me vvithdravv mie ſelf from ſinning! permit not this, o lord, I beſeeche thee, for theſe thy moſt holy vvoundes; forſake me not, o my God, ſeeing I com to thee, or els ſhevv me ſom other better harborough, vvhere I may haue mie refuge. If thou, o lord, leaue me, vvhat ſhall becom of me? vvhoe ſhall defend me? Help me, o lord my God, and defend me from this dragon, ſeeing I can not defend my ſelf vvithout thee. It ſhalbe alſo verie good, to make ſom times vvith ſpeede the ſigne of the Croſſe vppon our hart, yf vve be in place, vvhere vve may doe it, ſo that vve be not noted of others. And in this manner, temptations, vvil be to vs an occaſion of a greater croune, as alſo to make vs lift vp our hart to God more often: and in ſuch ſort the diule vvhoe came, as they ſaie, for vvool, vvil goe backe ſhorne.

The trvelfth Remedie.

ANother remedie is to frequent the Sacraments, vhich be certaine heauenlie medi-

medicines that God hath ordeined against sinne, as remedies of our frailtie, prouokers of our loue, stirrers vp of our deuotion, forvvarders of our hope, releeuers of our miserie, treasures of the grace of God, paunes of his glorie, and testimonies of his loue. And therfore the seruants of God ought alvvaies to giue him thanks for this benifit, & to help them selues vvith this so greate remedie, vsing it in due times, som more, som lesse, according as they feele deuotion, & according to the fruite of theire auauncement, & the counsell of theire ghostlie fathers.

The thirteenth Remedie.

ANother remedie is praier, vvhich hath for office to aſk grace at Gods hands, as the Sacraments haue for office to giue the same grace, & so the revvard correspondent to praier, is to obtaine grace, vvhen it is made as it ought to be. And therefore let a man vvith práier, amongst all other his petitions, principallie demaunde this of oure Lord, that he vvill deliuer him from the snares of his enimie, and neuer permit that he fall into anie mortal sinne.

Theſe be the principal remedies, that vve haue againſt all kind of vices; to vvhich I vvil adde heere briefliе other three, no leſſe profitable thē manie of the former. Amongſt theſe the firſt is to flie idlenes, vvhich is as it vvere the roote of al vices, for, as it is vvritten, *Idlenes hath tought much euill*. The ground that is not laboured, becommeth ful of thornes, and the vvater that ſtandeth ſtill, is filled vvith toades, & other filthines: ſo likevviſe the ſovvle of one that is idle, is filled vvith vices, and is made a framer and inuentour of nevv euils.

Eccleſ. 33. 26.

The ſecond remedie is Solitarines, vvhich is the mother and gard of innocencie, for ſomuch as it cutteth of from vs at one blovve, the occaſions of all ſinnes. This is a kind of remedie, vvhich vvas ſent from heauen to the bleſſed father Arſenius, vvhoe heard from a-boue a voice, that ſaid vnto him. *O Arſenius flie, keepe ſilence, and be quiet.* Therfore the ſeruant of God muſt caſt of, and forſake, as much as is poſſible, al viſitations, conuerſations and compliments of the vvorlde; for that ordinarilie theſe ar neuer vvithout murmuring, ſcoffing, malice, fables, and ſuch like things. And yf anie ſhould complaine of this, let him ſuffer theire ſayings for the loue of vertue: for

it is

it is leſſe inconuenience, that men ſhould complaine of him, then that God ſhould be angrie vvith him.

The third remedie, vvich is verie profitable as vvel for this, as for manie other things, is to breake vvith the vvorld, not forcing vvhat ſhall be ſpoken of him, as long as he giueth no actiue ſcandall. For yf all theſe feares & reſpects be vvel examined, and vveighed in equall ballance, they vvil be in the end but blaſtes of vvind, and buggebeares to feare children, vvhich ar afraid of euerie ſhadovve. To conclude, he that maketh anie greate account of the vvorld, can not be the true ſeruant of God. *Yf I ſhould pleaſe men*, ſaith th' Apoſtle, *I ſhould not be the ſeruant of Chriſt.* Gal. 1. 10.

THE

THE FOVERTH TREATISE, CONTEINING AN INSTRVCTION OR RVLE OF GOOD LIFE, ESPECIALLIE FOR THOSE, THAT *begin to ſerue God in Religion.*

TO THE READER.

ALBEIT the treatiſe that heere enſueth, ſerue principallie for ſuch, as begin to ſerue God in Religion, yet neuertheles al the contents thereof, ſerue as vvel alſoe for al thoſe, that trulie and vvith al theire hart giue them ſelues to the ſeruice of our Lord, as in the beginning of this booke vvas mentioned. But that vvhich ought heere to be aduertiſed is, that *the end of Chriſtian life*, to vvhich ar ordeined al Gods commaundments and counſels, and al ſtatutes & voues of Religion, *is*, as th'Apoſtle ſaieth, *Charitie*. VVhich although it be ſo, yet doe vve not, in the beginning of this treatiſe, ſtraite vvaies ſpeake of this end, but of that, vvhich apperteineth to him, vvhoe taketh

taketh vppon him to instruct a nouice, newlie com out of the vvorld, vvith such inclinations and vvicked customs, as he bringeth from the same. For he that hath this office, must cheefelie attend to destroye and mortifie such euil habites, and inclinations; and to plant in their place al those vertues that be contrarie to them.

For euen as the Carpenter, vvhich pretendeth to furnish the timber, for building of a palace of som great lord, first of al cutteth avvaie the barks of such trees, as be brought from the vvoode, & then doth savve, square, and polish them, vntill they be fit for his purpose; so likevvise the good maister of nouices, and he that desireth to becom the temple and dvvelling place of God, must vnderstand, that first he must cast out of his soule, al the vvicked and peruerse customs vvhich he bringeth from the vvorld, and then must adorne and beutifie the same, vvith the vvoorks of vertues. And this thing vvhich is the end of him that bringeth vp a nouice, is also a meanes to obteine the true end of the lavve, vvhich is Charitie, as before hath ben saied. For vvhen the passions be once mortified, and vertues planted in theire place; Charitie remaineth as the ladie and Queene of a man: for as our sovvle is a

spiri-

ſpiritual ſubſtance, ſo is ſhe a frind of ſpiritual things. Neuertheles the affections of this life draw her dovvnevvards, and hinder her from flying vp to heauen, vvhere ſhe hath her neaſt.

Heerehence it is, that as a ſtone, vvhich by force of ſom other thing is holden in a higher place, then his nature requireth, as ſoone as the impediments, that held it, be taken avvay, ſtraite vvais falleth dovvne to the center, vvhich is his natural place: in like manner, vvhen the diſordred paſsions of oure ſoule be once mortified and ſubdued, vvhich ſhe hath to the things of this vvorld, ſhe ſudainlie, being holpen vvith the grace of God, lifteth her ſelf vp to heauen, vvhich is the proper place of her abode.

This is then the reaſon, vvherefore ſo greate account is made heere of the mortification of our paſsions, becauſe theſe be the chaines, vvhich hold our ſoule bound, & hinder her from flying vpvvards. Vertues alſo be neceſſarie together vvith this mortification, becauſe they be the inſtruments, vvhich Charitie vſeth in al her vvoorks; no othervviſe then our ſovvle vſeth her faculties, and naturall povvers in all her functions.

AN INSTRVCTION, OR RVLE OF good life, for those that begin to serue God especiallie in Religion.

BEFORE vve begin to treate of the exercises and vertues, that he must haue, vvhich beginneth to serue God in Religion, it is necessarie to declare the end of this affaire; because the ignorance of the same, is that vvhich maketh manie erre out of the right vvaie.

The end then of this entrepriſe ſo important, is to correct, and mortifie al euil inclinations, and diſordred appetites of nature, and to make a man ſpiritual, and vertuous, in ſuch ſort that he obteine the end, for vvhich he vvas created, vvhich is God. The end is to giue the firſt being to a nevv man, not of the earth, but of heauen; not of the fleſh, but of the ſpirite; not conformable to the image of the earthlie Adam, but like to that of the heauenlie; not according to the affections and conditions of the firſt generation, vvhich vvas by nature, but according to the ſecond generation, vvhich is by grace. Finallie the end is to dooe that,

vvhich

vvhich God commaunded the Prophet Ieremie, vvhen he saide. *I haue set thee this daie ouer nations and kingdoms, that thou maist roote out, and destroie, & dissperse, & build vp, & plant.* VVhich is as much as to saie; that thou pluck of from the soule all appetitee & inclinations, that men bring from theirs mothers vvombe, & the corruption of sinne; & that thou plant in theire places the plants of vertues, vhich be agreable to the nevv regeneration, & adoptiō of the sonns of God.

Ierem. 1. 10.

Heerehence it appeareth that like as he, vvhoe desireth to make a pleasant garden in a hill ful of briars, first diggeth vp vvhatsoeuer hindereth him, and then planteth in the same al such fruteful trees as he desireth: so one that purposeth, to make his sovvle a garden shut vp and inclosed, and a paradise of pleasure for almightie God, must first roote out all euil herbs, & al the thornes of vices, and vvicked inclinations of nature, and then forthvvith set in theire steede, al svveete plants & flovvers of vertues and graces. In like sort doe they that mind to make a faire picture; for first they prepare the matter, vvhereupon it is to be painted, by plaining and polishing the same, and taking from it al roughnes: vvhich being donne, they dravv in it vvhatsoeuer

ſoeuer they pleaſe. Novv the verie like diligence is to be neceſſarrilie vſed in this ſtate, in vvhich nature remained through ſinne (vvhich before vvas needles) to deſtroye and aboliſh the remaines of that firſt generation, and to adorne the ſovvle vvith the vertues of the ſecond.

VVherfore, as amongſt diuers and ſundrie kind of fruites, ſom there be, that ar fit to be eaten, as ſoone as they be gathered of from the trees, and ſom others that firſt muſt be boiled, or put in conſerue manie daies, to aſſvvage and temper their natural ſharpnes and bitternes, vvith vvhich they grevv; ſo muſt vve vnderſtand, that mankind hath had tvvoe ſtates or conditions of being, the one before he fel, the other after his ſinne committed: & that in the firſt he vvas ſo ſeaſoned and ripe, that nothing vvas to be found in him vvorthie of blame or amendment; but in the ſecond there is ſo much to be amended, that ſcarſe he hath anie thing, that needeth not to paſſe firſt through the fiar of the holie ghoſt, that ſo it maie loſe al the vvickednes it hath. And this is one of the chiefeſt points and aduiſes of this affaire; vvhence it appeareth, hovv great an error thoſe bringers vp of noüices commit, vvhoe being intangled and intri-

Note this

cated

cated in other things of leſſe importance, imploie not al theire forces in this labour of mortification: vvhereof it enſueth, that men remaine almoſt as they vvere borne, that is in onlie natural goodnes or yll, vvhich is no leſſe inconuenience, then to place a piece of timber in a gorgeous palaice, no othervviſe prepared, then euen as it vvas brought cut out of the vvoode; or to ſet vppon the table in a delicious banket greene oliues, in ſuch ſort as they be gathered from the tree.

Seeing then that the end of this entrepriſe, is to make a man good and vertuous, that thou be not deceaued vvith vvhatſoeuer ſort of goodnes, thou muſt vnderſtand that there be tvvoe kinds of goodnes; th'one is naturall, and is proper to ſuch, as be naturallie gentell and vvel condicioned; th'other is ſpiritual, proceeding of grace, and of the feare and loue of God, vvhich is propre to thoſe that be iuſt perſons. Betvvixt theſe tvvo kinds of goodnes there is ſo great difference, that vvith the firſt, vve nether merite grace nor glorie, but vvith the ſecond vve obteine the one and the other. And for this purpoſe, the chiefeſt care of a good maiſter muſt be, to attend that this ſpirite of the feare and loue of God, be poured into the ſovvle of his nouice, procuring the ſame by all

all meanes that maie ſerue to this end, ſuch as ar Praier, Meditation, and Vſe of the Sacraments &c. For othervviſe, vvhat ſoeuer he ſhal doe, vvil be a bodie vvithout ſovvle, an Adam of earth vvithout ſpirite of life, vvhich is a thing of ſmal profit for Religion; becauſe by experience vve ſee, that ſuch, as in religion haue nothing els but this natural goodnes, ar no more to be eſteemed then ſeelie ſoules, or folkes of good paſt, that ar led by euerie man vvhither he vvil, and can not ſaie naie to anie bodie, nor hold hand in anie thing that is commended to them. In ſo much, that a man othervviſe yl bent by nature, vvhich ſtriueth alvvaies through the feare of God, againſt his vvicked inclinations, is much more vvorth, then is an other, verie vvel inclined by nature, yf he vvant this feare. For as the vviſe man ſaieth, *Better is a liuing dogge, then a dead lion:* becauſe vvithout ſpirite of life, not anie one thing, be it neuer ſo greate, can be grateful and acceptable to God. *Eccleſ. 9. 4.*

Of that, vvhich hitherto hath ben ſaid, it is manifeſt, hovv that this end, of vvhich vve haue ſpoken, comprehendeth tvvo things; th'one is to driue out of the ſoule al kind of vices; the other is to plant in the ſame al kind of vertues, ſeeing the one ne-

ceſſarilie goeth before the other. For like as in natural things, there can be no generation vvithout corruption; ſo vertues can not be engendred and brought forth in our ſoule, yf our vices be not firſt dead: nether can the ſpirit freelie raigne and gouerne, yf the fleſh be not before vanquiſhed and ouercom.

Theſe tvvo ends the Apoſtle had then obteined, vvhen he ſaid, vvriting to the Galatians, *vvith Chriſt I am nailed to the Croſſe; and I liue, novv not I, but Chriſt liueth in me*. For by ſaying that he vvas *nailed to the Croſſe*, and that *he liued not*; he giueth to vnderſtand the death of the ould man, vvith al his vvicked inclinations and appetites, vvhich he had ouercom through the fauour of the Croſſe of Ieſus Chriſt: and by ſaying *Chriſt liueth in me*, he ſetteth before our eyes the reſurrection, and life of the nevv man, vvhich vvas not novv conformable to the affections of fleſh and bloud, but to the vertues and examples of Chriſt.

Galat. 2. 19.

Theſe ſelfe ſame tvvo ends, did our Sauiour comprehend in thoſe vvoords of his, ſaying. *If anie man vvil com after me, let him denie him ſelf, and take vp his Croſſe, and follovv me.* For by ſaying, *let him denie him ſelf*, he laid before vs the firſt & immediate end, vvhich is that

Matth. 16 24.

is, that a man denie his ovvne vvil, and natural inclination, vvith al the affections and appetites thereof, and that he haue no lavv vvith them, nor in anie vvise acknovvledge them, thereby to folovv and obey them. The ſecond and laſt end he declared, by ſaying *let him folovv me*, that is, let him folovv all the paſes and examples of my life, and al the vertues that he ſhall find in me. And in that vvhich he ſaied, *Let him take vp his Croſſe*, to vvit of trauail and auſteritie, he declared the chiefeſt meane and inſtrument, neceſſarie for the one and the other end: becauſe that neither rooting out of vices and ouercomming of nature, nether planting of vertues, can be donne vvithout trauail and paine, for ſomuch as there is great difficultie, as vvel in the one, as in the other.

By that vvhich hath ben ſaied, vve maie plainelie gather of vvhat condition this nevv vvarfare is, to vvhich a man is called, and vvhat ſort of profeſſion it is: for he is not called to a delicate and quiet life (as ſom doe imagin) but to the Croſſe, to trauail, to fight againſt his paſſions, to pouertie and nakednes, to the ſacrifice of him ſelf, and of his ovvne vvil, and finallie to that mortification, of vvhich our Sauiour ſaid; *vnles the graine of vvheate, falling into the ground, die, it* Ioan. 12. 20.

ſelf remaineth alone; but if it die, it bringeth much fruite. He that loueth his life, ſhall loſe it; and he that hateth his life in this vvorld, doth keepe it to life euerlaſting. It is no matter of ſmal importance to vvin and ſubdue nature, and to make of fleſh ſpirite, of earth heauen, and of a man an Angel. For if in deede to make of a greene hearbe, fine and delicate linnen cloth, there needeth ſo much mortifying & trauail about the ſame, by reaſon of the greate difference there is, betvvixt the one and the other; hovv much more is it neceſſarie, for the making of this ſo greate a change, of a man into an Agel? They report, that vvhen a ſnake vvil change his ſkinne, he entreth by a verie narovv and ſtraite hole, that by this meanes he maie ſhift of his ould ſkinne: he then that mindeth to ſtrippe him ſelf of the ould man, & to put on the nevv, hovv can he bring this to paſſe, by leading a large & delicate life? There can be no generation vvithout corruption, nether can a man atteine to be that, vvhich he is not, yf firſt he leaue not to be that, vvhich he is: a thing that can not be donne vvithout great paine and labour.

The life of a Chriſtian man is ordeined to a ſupernaturall end, and ſo preſuppoſeth ſupernatural forces, and conſequentlie this

life

life it self must be supernatural, to vvhich thing flesh and bloud can not arriue. VVoe to that Religion, vvhose manner of life is vvide and large, for in it a man shal goe alvvaies vvith a vveake and faint stomacke, and one libertie vvil ask an other, one delicacie vvil drave an other. Religious life ought to be such, that like as the sea casteth from it self all dead bodies, and the pot, that boileth, all the froth and scume, that is vvithin it; so shee should berid her self of all the scume that she hath, & of al the dead carcases vvhich she findeth to be in her. Let the seruant of God then force, and doe violence to him self; let him take a greate courage, and think that God saieth vnto him, that vvhich the Angel said to Elias: *Rise vp, eate, because there resteth yet a greate vvaie for the to goe.* 3. Reg. 19. 7.

Novv to turne back to our purpose, for somuch as there be tvvoe things, vvhich vve must alvvaies haue before our eyes in this affaire, vvhich be to extirp vices, and plant vertues: according to these tvvoe ends, shal this present treatise haue also tvvoe parts. The first shal be of the mortification of vices, and euil inclinations of nature: the second shall be of vertues, & of al the renevving of the invvard man. Not that these

tvvoe parts be different betvvixt themſel-
ues in practiſe & vſe, ſeeing vertues can not
be planted, vnles vices be firſt rooted out;
but onlie that the matter, of vvich vve treate,
maie be the better vnderſtoode: eſpeciallie
becauſe vve knovve more euidentlie
the vices that vvar againſt vs, then
vve doe the vertues, vvhich vve
haue neede of; and ſo that
vvhich vve get not by one
vvaie, vve ſhal ob-
teine by an
other.

THE

THE FIRSTE PARTE OF THIS TREATISE, SPEAKING OF THE MORTIFICATION OF OVRE VICES,

AND PASSIONS, AND OF THE *meanes that serue for this purpose.*

FOLOvving then the order, vvhich vve haue heere set doune, the first thing that vve must pretend and seeke to bring to passe is, to cast out of this kingdom al the Iebusites, and to purge this cursed earth from al thistles and brambles; that is, vve must labour to subdue our nature, and to extirp all euil inclinations and appetites, vvhich partlie by the natural condition of eche one, partlie also by naughtie costom, doe stick and cleaue vnto him.

This being presupposed, the first thing that he ought to doe, vvhoe desireth to be changed into an other man, is to knovv the inclinations of the first man; vvhich is nothing els but to knovv the enimies, against vvhom vve must alvvaies haue most deadlie vvarre. Let him search vvel al the

corners of his conſcience; let him examen all the vices, to vvhich he feeleth him ſelf moſt bent, as to hatred, to vvrath, to glottonie, to ſlouth, to enuie, to too much talk, to lying, to boſting, to vaine glorie, to lightnes and eaſines of hart, to pleaſure and pampering of the bodie, to pride, to preſumption, to diſhoneſtie, to puſillanimitie & vveakenes of mind, to couetouſnes and pinching, and to ſuch other vices and defects: and let him determine vvith him ſelf, to take this ſo glorious and vvorthie an enterpriſe in hand, as is to vanquiſh and ſubdue him ſelf, and caſt out of his ſovvle al theſe monſters, and not to giue ouer, nor take repoſe, vntil he ſee an end of that, vvhich he pretended. Novv theſe vvicked inclinations & vices he ſhall neuer by anie meanes vnderſtand better, then by labouring to obteine vertues, vvhich be contrarie vnto them: becauſe vvhen it commeth to the point, to embrace vertue earneſtlie, & as it behoueth vs to doe, then the contradiction of that vice, vvhich repugneth to vertue, declareth and ſhevveth it ſelf; vvhich yet before laie hidden. And to ſaie the truth, a man neuer commeth to knovv vvel his natural imperfections and vices, vntil he haue a vvil & deſire to leaue them; no othervviſe

then

then the bird, vvhich is taken in the ſnare, feeleth not that he is taken, vntil that he ſeeke to get out of the ſame.

And becauſe there might be much ſaid of this matter, yf a man vvould runne through euerie particular vice, and inclination of ours, & the breefenes of this little treatiſe ſuffereth not that I be ouerlong; I ſhal be content for this preſent, to remit the vertuous and diligen treader, to the ſprings and fountaines of this matter, that is, to the holie fathers and doctors, that vvrite of the ſame.

To this helpeth verie much alſo, the ordinarie examining of a mans ovvne conſcience, vvhich at the leſt ought to be donne euerie daie once, in vvhich he muſt enter into iudgment vvith him ſelf; laying doune before him, al his euil inclinations and affections; and examen al his vvords, vvorks and thoughts; and the intention vvhich he hath in al his actions; and the feruor and deuotion vvith vvhich he vvoorketh; and to chaſten him ſelf, and doe penance for that vvhich is il donne, hauing alvvaies readie ſom ſorts of penance for this purpoſe; and demaund inſtantlie, at almighty Gods hands, grace to remaine at the end victorious and triumphant. I knovv a certaine

perſon,

perſon, vvhoe, in the examen at night, vvhen he found that he had exceeded in anie vvoord, vvas vvount to byte his toung in penance of that, vvhich he had miſpoken: and an other that for this vvas vvont to take a diſcipline, as alſo for vvhatſoeuer other defects. And ſo maie euerie one take to him ſelf, ſom particular manner of penance, thereby to chaſten the faults, vvhich he euerie daie committeth.

It auaileth alſo much, and is a thing of great profit, to procure earneſtlie euerie vveeke the victorie of ſom particular vices, and to haue about a man ſom thing, to vvaken him, and put him in mind of this enterpriſe, as maie be to gird him ſelf vvith ſom thing, that cauſeth paine, or ſom ſuch like: to the end that this maie ſerue alvvais to admoniſh, and prick him forvvards to that, vvhich before he had purpoſed, and make him adviſed, that he ſleepe not in this affaire.

It helpeth alſo, and that verie much, that a man doe oftentimes renounce, and giue ouer his ovvne vvil, euen in thoſe things that be lavvfull; that by ſo doeing, he maie be the more prompt and redie, to denie the ſame in ſuch things, as be vnlauful and forbidden; and that he occupie him ſelf in ſom

labours

labours leſſe neceſſarie, thereby not to faile in ſuch as be of neceſsitie: in like manner, as men report, that Socrates the philoſopher did, & as they doe, vvhich vvil goe to vvarre, vvhoe in time of peace doe exerciſe thoſe things, vvhich they muſt vſe in time of vvarre. And let him not ceaſe in this affaire, vntil ſuch time as his ovvne vvill be dead & buried (yf poſsible it vvere) to the end that there be no hinderance againſt Gods vvil, nor againſt the vvil of thoſe that be in his place.

Novv a general meane and inſtrument, that ſeemeth neceſſarie and requiſite for all theſe exerciſes, is that general ſtrength, of vvhich vve ſpake before, to ouercom ther-vvith all the difficulties, vvhich offer them ſelues vnto vs in this enterpriſe: For ſo-much as heere muſt be vanquiſhed tvvoe of the moſt potent things in the vvorld, vvhich be *nature* and *reaſon*; vvhich can not be donne vvithout this general courage and ſtrength, vvhich vve haue made men-tion of. Heere-hence it is that our Sauiour ſaid. *The kingdome of heauen ſuffereth violence, and the violent beare it avvay.* And therefore as he that laboureth yron-vvoorke, muſt neuer let goe the hammer out of his hands, for the hardnes and reſiſtance of the matter, Matth. 11. 12.

on

on vvhich he vvoorketh; ſo he that laboureth on the matter of vices & vertues, muſt not moue one paſe vvithout this ſtrength and conſtancie, by reaſon of the perpetual difficultie, vvhich is in this matter. And let him be aſſured, that manie occaſions vvil be offred heere, to make him relent, and be diſmaied in the beginning, and that he ſhall haue manie falls, and ſpend manie teares for them, & ſhall haue great diſcontentment and diffidence of him ſelf. But yet let him vnderſtand, that this is the roial and beaten vvaie of all Saincts, and the true profe and exerciſe of vertue, and the true penance and file, vvith vvhich al the ruſtines of vices is made cleane: & that there is no other vvaie more aſſured, as vvel to com to the knovvledge of God, as to the knovvledge and contempt of him ſelf. Nether let him be diſcouraged, though he fall manie times, but rather, yf he fell a thovvſand times a daie, let him a thouſand times riſe vp againe, ſtil truſting in the ſuperabundāt goodnes of God: nether let him be troubled, ſeeing that he cannot at euerie moment ouercom & ſubdue ſom of his paſſions, becauſe eftſones it falleth out, that that is ouercom after manie yeares, vvhich could not be ouercom in long time before; that

by this meanes a man maie see manifestlie of vvhome this victorie is. And som times it pleaseth our lord that som Iebusite remaine in our land, as vvel for the exercise of vertue, as also for the safegard of humilitie.

Aboue al this, the diligence of a good maister vvil help much to this mortification, for that to him it apperteineth principallie, to haue knovvledge of the naughtie inclinations of his disciple; and to seeke alvvais medecines and remedies for them. Amongst vvhich remedies one of the chiefest is, to rest the speare, and incountre him in those passions, and inclinations that he hath, setting him a vvoork in base and humble offices, yf he be loftie and proude; in things that be austere and hard, yf he be tender and delicate; spoiling him of that vvhich he hath, yf he see him bent to proprietie; and aboue al making him denie his ovvne vvil in diuerse things, euen in those that be lauful, to the end that he be more easie, vvhen neede shal so require, to denie the same in things that ar forbidden. In such sort, that as he vvhich breaketh young horses, to make them manureable and pliant to the bridle, is not content to make them runne the right race onlie, but giueth them a thousand gire-volts, or turnings to the one side and the other,

that

that by this meanes in time of neceſsitie he maie vvith facilitie turne him at his pleaſure; ſo likevviſe the good maiſter, muſt ſo often exerciſe his ſcholar in renouncing his ovvne appetites, that novv his vvil being habituated, and made to plie it ſelf, doe not ſtand ſtubborne, ſtiffe, and vntractable, but be gentle, eaſie, & obedient to that, vvhich they ſhal diſpoſe of her: for othervviſe ſhee vvil becom as hard as an oke-tree, vvhen you vvould bend her anie vvaie, ſuch as vvas that people, of vvhome God ſaied by the Prophet Iſaie. *I knovv that thou art ſtubborne, and that thie neck is an yron ſinevve*. And againe. *From the vvombe I haue called the a tranſgreſſour*, to vvit of mie commaundements and vvil, to doe thine ovvne.

Iſai. 48. 4
Ibid. v. 8.

This is then the chiefeſt point of this inſtruction, vvithout vvhich al the reſt is nothing vvorth, or of exceeding ſmal value. For to goe to the quiar in time appointed, and to doe ſuch offices as all others doe, anie vertue be it neuer ſo little, is ſufficient; nether is there in this anie matter vvhereby to exerciſe ſuch vertues as be of importance, to vvit Patience, Obedience, Charitie, Humilitie, Diſcretion, Subiection and the like; vvhich all ar more perfectlie diſcouered in labours, in reprehenſions, in baſe offices, in

puniſh-

punishments, and particularlie in penances, vvich be giuen vvithout sufficient cause; for in these things vve shevv patience, vvhich is the touch-stone of vertues perfection and finenes.

And therfore it is a singular kind of probation, to giue the nouice oftentimes this manner of penance, for by this means is knovven the valour and vertue of eche one. In this sort those auncient holie fathers vvere vvoont to proue, and exercise theire disciples, vvhich they brought vp; and yf they vvere brought vp in like manner novv, Religious houses vvould be peopled not vvith men, but vvith so manie Angels: because vvith this kind of flaile, they vvould easilie separate the stravv and chaffe from the thressing floare, and the corne vvould remaine alone. But since the time that this auncient discipline hath ceased, things goe as novv a daies vve see.

Novv the self same force and seueritie vvhich the disciple ought to vse vvith him self, must the maister also vse vvith him, chastising seuerelie and religiouslie his imperfections, to the end he feare him; and auising and vvarning him secretelie, to the end he loue him, taking alvvaies heede, as much as possiblie he maie, that he nether haue, nor

shevv

ſhevv auerſion from anie one, nor vtter anie angrie, or iniurious vvoords; becauſe as ſoone as this ſhall be noted in him, the vvhole enterpriſe vvil be diſſolued and broken of, ſeeing that the chiefeſt meanes to compaſſe the ſame, is kindnes and loue. Nether, becauſe ſom be frovvard & vveake, ought the good maiſter therfore to haue leſſe care of them, but rather (as S. *Bernard* ſaith) to others he muſt be as a companion, to vveakelings onlie as a father and Superior: hauing for his enterpriſe to be neuer vvearie, nor to take repoſe, vntil ſuch time as he ſhall gaine them to Chriſt. And vvhen ſom times he is forced to chaſten and puniſh, let him procure to obſerue diligentlie that vvhich S. *Gregorie* admoniſheth; that his ſpeeche be ſvveete, and his hand ſeuere: and in this ſort he ſhall eaſilie amend vvhat is amiſſe, and not ſcandalize anie bodie. Manie other things might be ſaied to this purpoſe, but that, vvhich hath ben hithertooe ſet doune, ſurfiſeth for the preſent: and ſo let vs novv goe forvvard to ſpeake of that vvhich yet remaineth.

THE

THE SECOND PARTE OF THIS TREATISE

VVHICH SPEAKETH OF *vertues.*

THE ground of our hart being once cleanſed, and alſo purged from all the thornes, and naughtie vveedes of vices & paſſions, vvhich vvere in the ſame, it remaineth that novv vve ſet in it diuers flouers & plantes of vertues; that ſo this garden incloſed, and this paradiſe of pleaſure, in vvhich God him ſelf mindeth to dvvel, maie be brought to an end and perfection.

Of Charitie.

THE firſt plant then, vvhich is as the tree of life, that muſt be ſet in the middeſt of this paradiſe, is *Charitie*, vvhoſe propertie is to loue, and eſteeme God aboue all things. To this vertue it apperteineth to laie the firſt ſtone of this building, vvhich

is a ſtedfaſt purpoſe and determination, not to doe anie thing, through vvhich this treaſure maie be loſt, vvhich yet is loſt by one mortal ſinne. Let this therfore be the firſt foundation, and dermination of a Chriſtian man, to eſteeme, and make ſuch account of God, and to procure ſo much to obſerue this manner of loialtie and fidelitie, that he vvould rather endure al the torments and paines in the vvorld, euen as the holy martyres ſuffred them, then commit but onlie one mortall ſinne. This muſt be alvvaies before his eyes, this he muſt feare in all his affaires, this he muſt demaund in al his praiers, yea this muſt be the greateſt, and the moſt continual of al his petitions.

Vnto this ſame Charitie it apperteineth to purifie the eye of our intention in al our vvorkes, pretending in them not our ovvne commoditie and intereſt, but the onlie vvel pleaſing and contentation of God. In ſuch ſort that vvhatſoeuer vve doe, either folovving oure ovvne vvil, or the vvil of anie other vve doe it not for complimente, nor for a bare ceremonie, nor for neceſsitie, nor by conſtrainte, nor to pleaſe the eyes of men, nor for anie vvorldlie gaine or profit, but purelie for the loue of God: like as an honeſt vvoman ſerueth her huſband, not for

anie commoditie that ſhe hopeth at his hands, but for the loue vvhich ſhe beareth vnto him. And this intention ought a man to haue, not onlie in the beginning & end of his vvorkes, but alſo in the time that he doeth them, he ought to doe them in ſuch manner for God, that in doing them he actuallie exerciſe him ſelf in louing of God: ſo that vvhileſt he is in vvorking, he maie ſeeme rather to be louing, then to be vvorking. And after this ſort, he ſhal not be diſtracted in the vvoorks that he doeth. For ſoe vvere the Saincts vvont to vvorke, and therfore vvere not diſtracted. VVe ſee that vvhen a mother, or good vvife doth anie ſeruice to her child, or to her huſband, vvhich com from abrode, ſhe doth both loue them, and ſerue them together; deliting her ſelf, and taking great pleaſure and contentation in that ſeruice vvhich ſhe doeth vnto them. In like manner ought our hart to be affected, vvhen it mindeth to doe anie ſeruice vnto his Creator.

To this ſelfſame Charitie it appertaineth not onlie to loue God, but alſo al things that be his, and eſpeciallie reaſonable creatures, made to his image & likenes, vvhich be his children, and the membres of his miſtical bodie; and ſo vvith one onlie ſelf ha-

bite of Charitie, ought vve to loue both God and them; God for him self, and them in God, and for him, for vvhose sake it is reason that vve respect & loue them, although of them selues they deserued not to be beloued. This loue requireth of vs, that vve hurt no man, that vve speake euil of no man, that vve iudge no man, that vve keepe in greate secresie the good name & fame of our neighbour, yea and rather to close vp our mouthes vvith seuen knottes, then once to touch him in his good name.

Nether is it sufficient onlie to doe no hurt to others, but it is also requisite to doe good to al, to help al, to giue counsel to al, to forgiue vvhosoeuer hath offended thee, to aske pardon of him, vvhome thou hast offended, and aboue al to suffer and beare the greeuances, iniuries, rudenes, simplicitie, humors, and conditions of al men, according to the saying of the Apostle. *Beare ye one an* Galat. 6. 2 *others burden, and so shal ye fulfil the lavve of Christ.* This is that vvhich Charitie requireth, vvherein is conteined the lavve and the Prophets: vvithout vvhich, he that vvil goe about to fotmd a Religion, shal doe as litle as he, that vvould forme a liuelie bodie vvithout a soule; vvhich bodie maie vvel be stravve or stone, but not a liuing creature.

Of

Of Hope.

THE second vertue sister of *Charitie*, is *Hope*, vnto vvhich it appertaineth to behold almightie God as a father, bearing towvards him the hart of a sonne: because that in verie deede, as there is no good in this vvorld, that is vvorthie to be talled good, yf it be compared vvith God; so is there no father in earth, that so tenderlie loueth those, vvhome he hath accepted for his sonnes, as almightie God doeth. And for vvhatsoeuer shal happen vnto a man in this vvorld, be it prosperitie or aduersitie, let him be vvel assured, that al is for his commoditie and good, and that al commeth from Gods hand, sith no one sparovv falleth into the snare vvithout his prouidence: and in al these things let him foorthvvith haue recourse vnto him, vvith entiere confidence opening vnto him al his troubles, trusting in the passing great bountie of his liberalitie, in the fidelitie of his promisses, in the pledges of the benifits alreadie receaued, and aboue al in the merites of his sonne, that although he be a sinner and verie miserable, yet vvil God be mercifil vnto him, and direct al things for his commoditie.

And for this purpose let him alvvaies beare in mind that verse of Dauid, *I am a begger & in powretie, but our lord is careful for me.* And yf he vvil regard vvith attention the scripture of the psalmes, of the Prophets, and of the Euangelistes, he shall find it al ful of this kind of prouidence, and hope, vvherevvith he shal dailie take greater encouragement to trust in God. And let him be assured, that he shal neuer haue true peace, and quietnes of mind, vntil such time as he hath this manner of securitie and confidence; for vvithout this confidence, euerie thing vvil molest, disquiet, and dismaie him. But vvith this confidence there is nothing that can trouble him, for so much as he hath God for his father, for his protector and defender (as he is of al those that hope in him) vvhose povver and strength no arme is able to resist.

Psal. 39. 18.

Of Humilitie.

THE third vertue is *Humilitie* as vvel invvard as outvvard, vvhich is the roote and foundation of all vertues, & to vvhich it apperteineth, that a man account him self for one of the most vile, and vngrateful creatures of the vvorld, most vnvvorthie of the bread that he eateth, of the earth vvhich he trea-

he treadeth vppon, and of the ayre vvhere-vvith he breatheth; and that he esteeme him self no better, then a stinking & abominable carcasse, stuffed ful vvith vvormes, the stenche vvherof he him self can not abide; and for this cause let him desire to be dispised, and dishonoured of al creatures, sith he hath so dishonoured and dispised his Creator. Let him loue those offices that be most base and vile, as to vvasshe & vvipe disshes, to svveepe the house, to vvash and make cleane the necessities of others, as vvel sick as vvhole, and let him esteeme this for a most high glorie, that he is becom as a drudge, & a scullion of al men for the loue of God, sith he became, and made him self much lesse then anie of these things be, vvhen he offended almightie God.

Of Patience.

THE fouerth vertue is *Patience*, vvhich as S. Iames saith, is a vvork of perfection; & as the Apostle nameth it, a token of proofe, because this vertue is a greate discouerer (as vve haue said before) of the finenes of all vertues, but principallie & notoriouslie of prudence and discretion. This vertue hath three degrees. The first is

Iacob. 1. 4. *Rom.* 5. 4.

to ſuffer vvhatſoeuer tribulations or iniu-
ries, vvithout murmuring and quarrelling.
2 The ſecond is not onlie to beare them pa-
tientlie, but alſo to deſire them for the loue
3 of God. The third is to reioice in them, as it
is recorded of the Apoſtles that they did,
Actor. 5. 41. vvhen *they vvent from the ſight of the Councel reioicing, becauſe they vvere accounted vvorthie to ſuffer reproche for the name of* IESVS. And albeit this be a vvork of greate perfection, yet the nouice, vvhoe in the beginning of his conuerſion (vvhen the feruors of charitie, and the conſolations of the holie Ghoſt doe moſt abound) arriueth not to this, let him be vvel aſſured, that he is not yet a good nouice, nether hath he begunne proſperouſlie to runne this race.

Of Pouertie.

THE fift vertue is *Pouertie of ſpirite*, to vvhich it apperteineth, not onlie that a man poſſeſſe nothing as propet, but alſo that he deſpiſe, and contemne vvhatſoeuer riches for Chriſt, as things that be the matter and obiect of pride, of enuie, of couetouſnes, of vvrath, of contention, and of al the cares and troubles of the vvorld. To this vertue it belongeth not onlie to be

poore

poore in deede, but also to loue and affect pouertie; nether onlie to loue pouertie it self, but also al the companions of pouretie, as hunger, thirst, vvearines, a poore hovvse, a poore bead, ã poore table, poore apparel, poore housshold stuffe, and euerie one that is poore, thereby to be in som part like to our Lord, vvhoe vvas borne so poorelie, liued so poorelie, died so poorelie, and vvas so poorelie buried. And that nouice or religious person, vvhoe is not yet arriued to this terme, hath not atteined to the perfection of pouretie, nether to the feruor of spirite, and consequentlie he shall not find nether in God, nor in him self, that perfect peace and repose vvhich he desireth.

Of Chastitie.

THE sixt vertue is *Chastitie*; the office vvhereof is to haue a bodie and mind euen of an Angel yf possible it vvere, & to flie both heauen and earth, from all communications, sights, familiarities, conuersations, frindships or acquaintance, that maie be anie preiudice to the same; yea though it be somtimes euen of spiritual persons. For as S. *Thomas* saith singularlie vvel, oftentimes the spiritual loue commeth to be chaunged

chaunged into a carnall loue, by reaſon of the likenes, vvhich is betvvixt the one loue, and the other. And therfore let a man endeuour in this point, to be ſo chaſt and faithful to God, that he vvould rather pluck out his eys of his head, yf it vvere poſſible, then behold anie thing, that might offend the giuer of them. And vvhen anie occaſion ſhall be miniſtred vnto him to ſee anie thing, that maie moue him vnto vnchaſt thoughts, let him ſaie mildlie in his hart. O mie lord, let me not haue eyes to behold anie thing, vvherevvith I maie offend thine eyes. Let it not pleaſe thy goodnes, that, vvith the eyes vvhich thou haſt giuen me, and vvhich thou doeſt novv illuminate vvith thy light, I make vveapons to offend thee. He that ſhal haue this honeſt & careful regard in the gouernment of his eyes, maie be vvel aſſured that God vvil preſerue him, and that thereby he ſhal eſcape manie battailes and perils, & ſhall liue in greate peace and quietnes.

OR

Of Mortification.

THE ſeuenth vertue is *Mortification, of ovvre appetites and ſelfvvil*, vvhich is noe particular vertue, but vniuerſal and general, that comprehendeth all vertues, vvhich haue for theire office to moderate and ſubdue the paſsions of our hart. To this vertue apperteineth to contradict, and mortifie not onlie thoſe appetites and deſires, vvhich extend them ſelues to vnlauful things, but alſo to ſuch as ar not forbidden; to the end that by the exerciſe of the one, a man maie be more readie to the vſe of the other. And therfore it is in deede a verie commendable exerciſe, and vvorthie of greate praiſe, that as often as a man hath vvil to eate, to drink, to ſpeake, to recreate him ſelf, to vvalke abrode, to ſee this or that thing; he ſo often contradict his vvil in theſe things, and breake his ovvne apperite, that in ſo dooing he maie becom more fit to ſuffer, the bridle of reaſon in other his appetites and deſires, vvhich be leſſe vvel ordered, as ar thoſe of honoure, of intereſt, of delights, and ſuch like.

It is alſo verie expedient, that the maſters exerciſe theire nouices oftentimes, and

almoſt

almost alvvaies in these things, as hath ben saied before, that thereby the natural stubburnnes, and hardnes of theire ovvne vvils maie be broken, and a man maie becom more obedient & tractable, and not breake in peeces afterwards (as drie vvoode is vvont toe doe) vvhen he must be plied and bent. And as often as the seruant of God shal ouercom him self in anie of these things, let him esteeme that he hath vvonne a great croune, and that he hath donne God such seruice, as vvas that vvhich Dauid did him, vvhen he vvold not drink the vvater of the cisterne of Beth-lehem, vvhich he had so greatlie desired, but resisting his greedie appetite, did sacrificie the same to almightie God.

2. Regum. 23.15.

Of Austeritie.

THE eight vertue sister of *mortification*, is *Austeritie* and *rigorousnes* of al things, in the table, bed, disciplines, and all those things, vvhich the Apostle signified vvhen he said, *In labour & miserie, in much vvatchings, in hunger and thirst; in fastings often, in could & nakednes, beside all those things vvhich ar outvvardlie*. In all vvhich things this vertue is exceeding profitable for euerie exercise, because

2. Corint. 11.27.

cause she punisheth the flesh, she lifteth vp the spirite, she subdueth the passions, she maketh satisfaction for sinnes, and, that which is most to be vvondered at, she cutteth of the roote of al euils, vvhich is couetousnes; sith the man that is content vvith litle, hath no occasion to desire much.

Neither doeth this vertue onlie deliuer a man from other euils, but also from al discourses, cares, and vnquietnes, to vvhich those ar bound that vvil liue deliciously, and vse them selues vvel: and by this meanes a man remaineth free and vnoccupied, to giue him self vvholie to God, for vvhich cause those holie fathers of Egypt vvere giuen so much to this vertue. Neither vvas S. Francis of anie other spirite, vvhoe so highlie commended the pouretie of bodie and mind; for in the end al commeth to one account, to vvit the austeritie of the one, and the pouretie and nakednes of the other.

VVhen this vertue shall vvant in religious, then shal they fal to ruine and decaie; because the vice contrarie to this vertue, vvhich is to eate, drink, and chearish the bodie, is not content to breake one onlie lavve of fasting, but also al other lavves and ordres; for so much as to seeke and procure the pleasures, and delicacies vvhich the bel-

lie requireth, permitteth not that anie lavve of Religion remaine entire, and in his due force: eſpeciallie becauſe one delicacie requireth an other, and one vice dravveth an other, euen as one vertue bringeth an other vertue.

Novv he that deſireth to be free from ſo greate euils, let him ſettel vvel in his hart, thoſe vvordes of the Apoſtle that ſaieth. *Manie vvalke, vvhome often I told you of, and novv vveeping alſo I tell you, the ennimics of the croſſe of Chriſt, vvhoſe end is deſtruction, vvhoſe God is the bellye.* By vvhich vvords thou maiſt vnderſtand, that it muſt be no ſmall euil, vvhich the Apoſtel ſo much bevvaileth.

Philip. 3. 18

Of Silence.

THE ninth vertue is *Silence* vvhich is the keie of deuotion, of diſcretion, of chaſtitie, of ſhamefaſtnes, of innocencie, and of al vertues, ſith the vviſe-man ſaied. *Death and life lie in the hand of the toung.* VVhoſe praiſes and commendations yf anie man deſire to ſee, let him reade the booke of *Sapience*, and there ſhal he finde maruailous things touching this vertue. And therfore let a Chriſtian man alvvaies praie to almightie God for this vertue, and ſaie vvith the

Proverb. 18. 21.

Prophet Dauid. *Pone Domine custodiam ori meo, & ostium circumstantiæ labijs meis. Set, o lord, a garde to mie mouth, and a doore of circumstance to mie lippes.* And let him be assured, that it is no more possible to keepe other vertues vvithout this, then to preserue a great treasure vvithout keie and locke. Novv heere it seemeth conuenient to vvarne those that speake, of the Circumstances vvhich they ought to obserue in the time of speache, to vvit vvhoe speaketh, to vvhome, vvhen, vvhereof, to vvhat end, vvhere, and vvith vvhat intention he speaketh; that by this meanes he maie keepe him self from al the rocks vvhich be in this nauigation. Psalm. 140.3.

Of Solitarines.

THE tenth vertue sister and Companion of *Silence*, is *Solitarines*, vvhich is a rauelin of Silence; vvhich Solitarines, he must greatlie loue, and procure vvith al diligence, vvhoe desireth to keepe innocencie, to conserue peace, to spend vvel his time, to emioie the pleasures and comforts of the holie Ghost, and to mount vp, and descend by the degrees of that ladder, vvhich S. *Bernard* describeth vvriting it to Religious folkes, vvhich be *Reading, Meditation,*

Bernard. de scala Claustrabium.

tion, *Praier* and *Contemplation*. For the obteining of this vertue it is necessarie that a man subdue nature, and force him self, vntil he haue goten a custom to flie companie, to loue recollection and solitarines, and to leade his life vvith her: but chiefelie it is necessarie to flie the companie of distracted, and light persons, because this is one of the greatest diseases that the vvorld hath, seeing that neither a mad dogge, nor a venimous snake doeth so much harme, as doeth euil cõpanie; for it is most certaine (as the Apostle saieth) that *Euill speaches corrupt good manners.* Moreouer let the seruant of God vvrite in his hart that saying of the vviseman; *He that vvalketh vvith vvisemen, shal be vvise; the frind of fooles shalbe like them.* And that also. *He that toucheth pitch, shalbe defiled therevvith; & he that dealeth vvith proude men, shal put on pride.* Novv the maisters of nouices must be verie zealous of this vertue, yf they desire not to lose that in fevv hovvers, vvhich hath ben goten vvith greate trauail, and diligent bringing vp in manie yeares.

1. *Cor.* 15. 33. *Prouerb.* 13. 20.

Ecclesiast. 13. 1.

Of invvard composition.

THE eleuenth ver ue is the *measure* and *Composition of the invvard man*, to vvhich ver tue

vertue appertaineth that saying of S. Augustine; *In your going, standing, apparel, and in al other your motions, let nothing be donne, that maie offend anie mans eyes, but that vvhich beautifieth your holines*; because the contrarie is a token of a light hart, of small vertue, smal substance and small deuotion. And therfore one of the chiefest cares of a good maister must be to teache his nouice hovv to goe, hovv to speake, hovv to apparel him self, hovv to conuerse vvith others, hovv to dispute, hovv to laughe, hovv to vse his armes in theire gestures, hovv to recollect his sight, vvith other such like things. Also vvith vvhat temperance he must behaue him selfat the table, vvith vvhat comelines he must lie in his bed, vvith vvhat measure and deuotion he must be in the Church, vvith vvhat invvard and outvvard reuerence before the altare, and so in al other the like places. *August. in regula Clericorum*

Likevviſe vvhen he dealeth vvith other men, he ought to conuerse vvith them in suche manner, that they remaine edified vvith his good example, and that he be vvith al men, and to all an image and patterne of holines: in such sort, that as one vvhoe toucheth som things that be odoriferous and svveete, beareth and reteineth vvith him

ſelf the ſent of that vvhich he did touche; and as he vvhoe in the old lavve touched anie holie thing, remained halovved therbie, ſo it is great reaſon that he remaine in like ſort, vvhoe hath had communication vvith anie ſeruant of God.

Of invvard loue to the ceremonies of a mans Religion.

THE tvvelfth vertue is an invvard and hartie loue to al the ceremonies and obſeruations of a mans profeſſion, not onlie to thoſe that be great and eſſential, but alſo to all the others, hovv litle and ſmall ſoeuer they ſeeme: for in verie deede none of thoſe things ought to ſeeme ſmall, vvhich be ordeined to ſo high an end, as is to loue God. Let a man remember vvel hovv it is vvriten, that *he vvhich maketh no account of ſmall things, ſhal fall toe greater*: and that *he vvhich is faithful in litle, ſhal be alſo faithful in more.* My meaning is that he vvhich feareth to fal in ſmall things, ſhal be more ſecure from falling in greater. And contrarievviſe from ſmal offences, men com by littel and littel to fall into verie great euils. It is a thing vvel knovven that goeth in the common prouerbe, hovv for a naile vve looſe a horſe-

Eccleſiaſt. 19. 1.
Luca 16. 10.

ſhue

ſhue, and for a horſeſhue a horſe, and for a horſe the horſeman alſo. In like manner vve ſee, that for a littel rippe, al a vvhole garment commeth to be rent, and for a little peece that falleth out of a vvall, falleth aftervvards a great ſtone, and thence goeth to decaye the vvhole building. None vvas euer at the firſt leape verie euil, but by littel and little men clim as it vvere, and get vp from ſmall euils to greater. There is nothing in Religion that ought to be eſteemed littel, becauſe, be it neuer ſo littel, by reaſon of the vovve that a Religious perſon maketh, it is novv becom an act of Religion, & of Obedience, vvhich be tvvoe moſt excellent and high vertues. For Religion is the moſt excellent of al moral vertues, and this notvvithſtanding, Obedience is ſuch a vertue that the Prophet ſaid of it, *Better is Obedience then Sacrifice*. Aboue al this let him be mindful, that a religious perſon is bound vnder paine of mortal ſinne, to goe forvvards in that perfection vvhich he hath profeſſed, and that he vvhoe maketh noe account of ſmall things, is not far from this peril and daunger. 1. Regum 15.22.

But albeit all obſeruations and ceremonies, doe deſerue this eſtimation and reuerence of vvhich vve haue ſpoken, yet more

notoriouſlie and vvorthilie thoſe merite the ſame, vvhich be ioined vvith difficultie & auſteritie: ſuch ar faſting, ſilence, abſtinence from fleſh, vvatchings at midnight, cloſure, diſciplines and the like; becauſe theſe make Religion to be an imitation, & Croſſe of Chriſt, and theſe principallie doe ſingle, and make vs different from vvordlie men, theſe doe tame the pride of the fleſh, and prouoke vs to the exerciſes of the ſpirite. VVhich being ſoe, there is no thing that our nature refuſeth more then theſe auſterities; becauſe ſhe is a frind of pleaſures, and an enimie of paines. And therforeit is neceſſarie to make more reſiſtance heere, and to put more ſtrength, vvhere the building is more heauie, as vvel for the importance of the affaire, as alſo for the greatnes of the danger.

Of Imitating the founders of Religion.

THE thirtenth vertue is the *Imitation of the father of that Religion, vnder vvhoſe ſtãdard eche one is a ſouldiar*, as the Franciſcans doe imitate S. Francis; the Dominicans, doe folovv S. Dominicke. And in theſe theire children ought to imitate the greatenes of theire Charitie, theire zeale of the ſalua-

ſaluation of ſovvles, theire perſeuerance in vvarchings, theire continuation in praiers, theire rigour in abſtinence, theire loue of pouertie, theire going a foote, theire ſleeping in theire clothes, therby to riſe more ſpeedelie at midnight, and ſuch other like things; vvhich thoſe that be theire true children ought to folovv, that ſo they may reſemble the ſpirite, & faſſhions of theire father.

Of Diſcretion.

THE fourteenth vertue is *Diſcretion*, vvhich is as a miſtres of al the otliers, and as a torche that is caried before, to ſhevve the vvaie of al other vertues; of vvhich *Diſcretion* the vviſeman ſaid. *Let thine eyes behold the things that be right, and let thie eye-liddes goe before thy ſteppes.* This *Diſcretion* hath for her helpers and compamons Grauitie, Silence, Secreſie, Counſel, Praier, Repoſe and compoſition both of the invvard and outvvard man, and a profound Conſideration of al that, vvhich a man doeth or ſaieth, to the end that al be meaſured and compaſſed vvith Reaſon, al other paſſions and affections ſet a ſide.

Prouerb. 4. 25.

Of Obedience.

THE laſt vertue is *Obedience*, vvhich I place heere in the end, not as the laſt of al, but as the abridgment and ſumme of al vertues, taking the ſame *Obedience* in as much as it is a General vertue, to vvhich it appertaineth, that a man haue his ovvne vvil vvholie reſigned, and as it vvere dead (as much as may be poſsible) to the end that there be nothing in him, that maie reſiſt or contradict the vvil of almightie God.

1 In this *Obedience* there be fiue degrees,
2 amongſt vvhich the firſt is to obey the com-
maundements of God. The ſecond is to
3 obey his counſels. The third is to obey his
diuine inſpirations and callings, vvhen vve
4 ſhal once vnderſtand that they com from
him. The fouerth is to conforme our ſelues
to his diuine vvil, in vvhatſoeuer he ſhal
doe or diſpoſe of vs, or by vvhat meanes it
ſhal beſt pleaſe him, be it proſperous or ad-
uerſe, truſting that al commeth from his
hand, and for our good, as hath ben ſaied
5 before. The fift is to be obedient to thoſe,
vvhome God hath put in his place, as to his
miniſtres & vicars, in al that they ſhal com-
maund vs, calling to mind that vvhich is

vvriten.

vvriten. *He that heareth you, heareth me; and he that despiseth you, despiseth me.* Luce 10. 16.

Novv in this fift degree of Obedience, there be yet three other degrees. The first is to obey onlie by dooing the outvvard vvoork that is commaunded, vvithout that the vvil giue her consent thereunto, or the vnderstanding approue and allovv of it. 1

The second is to obey both vvith vvorke and vvil, but not vvith the vnderstanding. 2

The third is to obey vvith vvorke, vvith vvil, and vvith the vnderstanding, iudging that to be expedient vvhich is commaunded, and so approuing it: and this is the most substantial, and most high degree of Obedience, vvhich can not be found, but vvhere there is greate Humilitie, greate Resignation &, greate Discretion. 3

These be then, most gentle and louing reader, the principal vertues, vvith vvhich he must adorne and deck his sovvle, that desireth to make the same a liuing temple of almightie God, and a vessel of election and choise, of vvhich maie be said that vvhich the vviseman vvriteth, *As a massie vessel of gold, beset vvith al kinde of pretious stones.* Ecclesiast. 50. 10. Finallie al these things haue ben treated of heere vvith much breefenes, that so the dilating and amplifying of them maie re-

maine to him, that ſhall teache this doctrine vvhich he maie accompanie vvith manie goodlie examples of Saincts, vvith manie goodlie teſtimonies as vvel of holie ſcripture as of auncient fathers, and vvith vvhat els ſoeuer that either reading, or experience, or the holie Ghoſt ſhall teache him.

OF SVCH THINGS AS MAIE *help vs to put in practiſe al that, vvhich hitherto hath ben ſaied.*

IT can not be denied, but that there is great labour, and difficultie in al thoſe things, vvhich hitherto vve haue treated of, becauſe as vvel the breaking of nature and old cuſtoms, as alſo the obteining of vertues, is not vvithout difficultie, ſith this is the common obiect, and matter of vertue. It therfore remaineth novv, for the accumpliſſhing of that vvhich hath ben ſaied, to prouide ſom remedies, vvhereby to make this affaire more eaſie, becauſe vvithout theſe remedies, it vvil little auaile vs to knovv vvhat is good, yf vve vvant forces to put it in execution: no othervviſe

then it little profitteth a ſick man to haue meate before him, yf he haue no appetite to eate the ſame.

Of Deuotion.

NOVV for this purpoſe, one of the chiefeſt meanes that vve haue, is *Deuotion*, ſith it apparteineth principallie to this vertue, to make a man prompt and fitte to the vvoorks of almightie God: in ſuch ſort that other vertues be as it vvere the burden and yoke of our lord, but this vertue of deuotion, is as the ſhoulders and vvings that help to lift and beare it vp. For the vnderſtanding of vvhich thing *it is to be noted*, that the difficultie vvhich is in this affaire, grovveth not out of the condition of vice, nor of vertue, (becauſe vice is contrarie to nature, and vertue is conformable to the ſame, and ſo by reaſon there ſhould be difficultie in vice, and facilitie in vertue) but it grovveth of the corrupted ſubiect, vvhich is the hart of man, corrupted and vitiated through ſinne. VVherfore as to a ſick mans taſt the meate ſeemeth vnſauourie and vngrateful, vvhich to one that is in good health, is ſvveete and pleaſant; and as to vveake and feeble eyes the light it ſelf is com-

Note this

combre om, vvhich to ſuch as haue good eyes is moſt grateful: ſo vertue ſeemeth ſovver, and vice ſvveete, not in comparison of them ſelues, but in reſpect of the euil diſpoſition of the ſubiect, vvhich is our corcorrupted hart.

This then beeing ſoe, it is neceſſarie to prouide ſom kind of plaiſter and medicine; to amend this vvickednes of our hart, and to put it in ſuch diſpoſition, that it maie loue vvhat is good, and abhorre the contrarie; ſeeing that vvi ho t this it is impoſſible, either toe ſhake of vices, or to obteine vertues. Therfore this is that vvhich moſt properlie apperteineth to deuotion, vvhich is as it vvere a refreſhing & devv of heauen; a breathing of the holie Choſt; an exhalation and yſſue of his grace; a kendling of Faith, Hope & Charitie; and a maruailous brightnes and ſvvetenes, vvhich riſeth of the meditation and conſideration of diuine and godlie things; and ſo transformeth a mans hart, that it maketh him heauie to al euil, and ſvvift to all good things, and giueth him a taſt in thoſe thinges that belong to almightie God, and a diſguſt of thoſe things that be of the vvorld, as S. *Auguſtine* declareth in the beginning of the ninth booke of his Confeſsions, vvhere he

recounteth

recounteth of him self saying, that al vvordlie things gaue him discontentment, in comparison of the svveetenes vvhich he found in God, and of the beautie of his house, vvhich he so greatlie loued. This is that vvhich spiritual persons feele euerie daie by experience, vvhoe, at the time that they haue anie greate deuotion, find them selues exceeding prompt and redie to al that, vvhich is good, and verie vnvvilling to anie thing that is euil, and so in the one they find great contentment, and in the other great displeasure.

So that for this, one of the chiefest cares of him that desireth to goe forvvards, must be, that he procure to keepe, and encrease this noble affect of deuotion, by al such means as possiblie he may: for so much more easie shal the chaungement of his hart be vnto him, hovv much more he shal haue it deuoute. And therfore, as those that mind toe vvorke or print anie thing in vvaxe, doe first make it soft and supple betvvixt their hands, and then straite giue it the figure that they list: so likevvise he that vvil labour his hart, and print in it the Image of verttue, must endeuour to make it soft vvith the heate of deuotiõ, & so shal he doe vvith it, vvhatsoeuer he desireth. So vve

 see,

see, that al such as pretend to vvork anie thing, in a matter vvhich is difficult & hard of it self, doe vse this manner of proceeding. So those that purpose to breake anie hard stone, doe first soften it vvith fiar and vinager, and then doe set vppon it vvith theire yron tooles, and instruments to breake it. Those also that vvil make right a staffe that is crooked, doe first make it supple and pliable at the flame of the fiar, and then bend it as it pleaseth them. Moreouer, hovv can a smith vvork on so hard a mettal as yron is, vvithout the heate of his forge? vvith this heate he doth mollifie the hard yron, and so maketh it pliable and obedient, as yf it vvere vvaxe, to the strokes of the hammer. In so much that the one vvithout the other, vvould not suffice for his office, because the hammer vvithout the forge, vvere, as men saie, to strike vppon cold yron; and the forge vvithout the hammer, vvere to soften the yron, but not to change the forme and figure thereof. And therfore these tvvo things be, in theire manner, necessarie to our purpose, that is the hammer of mortification, to breake and make right the euil inclinations of nature, and the fiar of deuotion, to make the hart softe and obedient to the blovvs of the hammer.

I haue

I haue laide doune theſe things vvith ſo manie vvords and compariſons, becauſe it ſeemeth to me, that heerein conſiſteth the key of this affaire, and heere-hence is diſcouered more cleerelie, hovv great neceſsitie vve haue of this deuotion, for the chaungment of our life: and conſequentlie hovv the bringing vp of nouices, and of ſuch as begin a nevv life, is far other then it ought to be, vvhen vve take no care to traine them vp in thoſe exerciſes.

OF DIVERS MEANES VVHEREBY to get Deuotion; and firſt of the vſe of the holie Sacraments.



THen remaineth novv that vve ſpeake of thoſe meanes, by vvhich vve may obteine this good effect of deuotion; amongſt vvhich meanes the firſt is, *the vſe of the holie Sacraments*, eſpeciallie of the bleſſed *Communion*, becauſe the proper effect of this moſt noble Sacrament, is the ſpirituall refection of the ſovvle, vvhich is a ſingular and verie excellent deuotion; for ſomuch as the ſame doth che-

riſh

cheriſh & ſtrengthen vs, & giue vs breath for this viage. And here a good maiſter may take occaſion to ſaie much, as vvel of the ineſtimable vertue of the holie Sacraments, as alſo of the māner, hovv vve ought to prepare oure ſelues for the receauing of them; becauſe he that approcheth to them as he ſhould, can not but receaue moſt greate viſitations & illuminations of almightie God. But cheefelie before Cōmunion, & after the ſame, it becommeth vs to haue more particular recollection and praier, becauſe heere is ſom times receaued ſuch a ſvveete and maruailous refection, that it dureth aftervvards for manie daies. And he that hath not yet taſted of this ſvveetenes, let him beleeue that he hath not arriued to feele the moſt noble effect of this Sacrament; ſith that holding this honie combe and this bred of Angels in his mouth, he hath felt nothing that ſurpaſſeth nature.

Of the meditation of heauenlie things.

THE ſecond means that ſerueth for this, is *the Meditation and conſideration of ſpiritual things*, as the holie doctor S. *Thomas* expreſſlie determineth, eſpeciallie of almightie Gods benifits, & of the life of

our

our Sauiour Christ, &c. Because of this consideration of our mind and vnderstanding, resulteth and riseth in our vvil this good affection and feeling, vvhich vve call deuotion. This is then one of the first things, vvhich the maister must giue the notice to dooe, that by this means deuotion maie be so printed in his hart, that he neuer forget the same at anie time: & like as nature beginneth to fasion the bodie of a liuing creature from the hart, because life doth proceede from the same to al the other membres; so must he begin this spirituall life by Praier and Consideration, seeing that from hence he shal dravve the spirite of loue and feare of God, vvith vvich he must giue life to all his vvorks. To this end he must assigne him his times, and manner of exercises, teaching him, and instructing him in particular, and vvith good leasure of that, vvhich in this parte he ought to dooe, & asking him euerie daie account of that, of vvhich he hath praied & meditated vpon, that dooing soe, he maie by littel and littel teache him this vvaie.

Of Reading ſpirituall and deuoute bookes.

THE third means is *the reading of ſpirituall bookes, and of ſuch as be deuoute*, eſpeciallie yf they be redde vvith Attention, & vvith deſire to take profit by them ; becauſe this manner of reading is verie like to Meditation, except that Meditation doth ſtaie it ſelfe ſomvvhat more in things, and doth ruminate and digeſt them more at leaſure, vvhich he alſo maie, and ought to doe that readeth, for ſo he ſhal reape not much leſſe fruite by the one, then by the other. And the reaſon is, becauſe that the light vvhich the vnderſtanding receaueth heere, deſcendeth and is communicated to the vvill, and to all the povvers of the ſoule, no othervviſe then the vertue and motion of the firſt heauen, is communicated to all the other inferior celeſtial globes and ſpheres. And it is an excerciſe vvorthie to be much commended, to reade euerie daie to the nouices, in cõmon, ſom ſpiritual booke, conteining aduertiſements & documents of good life, ſuch as is the Treatiſe made by S. Vincent of ſpiritual life, & others like: & vvhen Reading is ended, to make ſom ſpiritual ſpeache vppon that vvhich hath ben reade.

Of

Of Attention in the time of the diuine ſeruice.

AN other thing that helpeth verie much to the ſame deuotion, is *the diuine ſeruice*, in vvhich manie times the ſoule is caried avvaie in ecſtaſie, and becommeth as it vvere dronk vvith an extraordinarie ſvveetenes, yf ſhee endeuour to aſsiſt there, vvith ſuch attention and deuotion, as is requiſite. And for this purpoſe, one of the maiſters cares muſt be, to explicate and declare, in vvhat manner the nouice ought to prepare him ſelf by time, to com to the quiar; and in vvhat ſort he muſt aſſiſt there, not as one heauie, cold, and redie to fall dovvne, but as one that is quick, vvaking, attent, deuout, and as one that ſtandeth amongſt the Angels, dooing the office and dutie that they doe. Becauſe of theſe tvvoe things dependeth principallie the fruite, vvhich is gotten by this vvoork; to vvit of the manner of preparing our ſelues before the diuine ſeruice, and of the Attention that is to be vſed in the ſame. And heere it is requiſite to declare the Obligation, vvhich the nouice hath, to ſaie the diuine ſeruice vvith Attention, and hovv there be *three ſorts of Attention*, one, vvhich is good, to the

vvoords; an other, vvhich is better, to the ſenſe and meaning of the vvoords; and the third, vvhich is beſt of all, to God him ſelf, ſetling our hart in him, & repoſing in him. And heere the maiſter maie alſo teache his nouice, to haue Attention to diuerſe miſteries of the Paſsion of IESVS Chriſt, reparting them for the ſeuen Canonical houvers, vvhich is a verie good remedie for ſuch, as vnderſtand not vvhat they ſing or ſaie.

Of hearing and ſeruing maſſe.

AN other exercise alſo is *to ſerue, and aſsiſt at maſſe*, conſidering there the miſterie, vvhich in the ſame is repreſented vnto vs, vvhich is the Sacrifice of the bleſſed Paſsion of our Sauiour IESVS Chriſt: in ſo much that a man ſeruing, or aſsiſting at maſſe, doth the Office of Angels, vvhoe miniſter and aſsiſt before the diuine maieſtie of almightie God. So likevviſe as often as he ſhal be preſent, or goe before the moſt bleſſed Sacrament, let him endeuour to ſtand there vvith ſuch feare and reuerence, as is due to ſo greate a maieſtie: vvhich is a thing vvorthie to be much accounted of, and to be amended alſo, becauſe of the great negligence

gence and careleſnes, that men doe vſe in this affaire of ſo great importance.

Of dailie exerciſe.

THE morning vvhen he riſeth out of his bead, let him doe theſe three things that foluvv. The firſt is to giue moſt hartie thanks to our lord, for that he hath giuen him that night reſt and repoſe, and for al other benifits. The ſecond is to offer him ſelf, & al the things vvhich that daie he ſhal doe or ſuffer, to the glorie of his holie name. The third is to demaund his grace to emploie, and ſpend al that daie in his ſeruice, and particularlie to reſiſt thoſe vices, to vvhich he findeth him ſelfe moſt inclined.

Of fridaies exerciſe.

EVERIE fridaie in remembrance of the paſsion of our Sauiour IESVS Chriſt, he ought to doe ſom particular thing as to faſt or to giue Almes, or to take ſom diſcipline that maie greeue him, or to vveare ſom auſtere thing vppon his bodie, for the loue of his Sauiour, that endured ſo much for him. It is alſo reaſon that he ſhould doe the like, the euenings before he goe to Com-

munion, thereby to prepare him self the better to this misterie; and vvhen he taketh a discipline, he must diuide the same into three parts, allotting the one for him self; the other for the sovvles that be in purgatorie; and the third for those that liue in mortal sinne, that God graunt them grace to amend them selues.

These be the spiritual exercises, vvhich the good maister must teache his disciple, because these be the chiefe means and instruments, by vvhich the holie Ghost is vvont to make men becom spiritual, and to vnflesh them of al flesh, and to make them fit for all vertue. And it is also a verie good meane for this, to let the nouice be vnoccupied, the first daies of his conuersion, from al external affairs, as much as maie be possible, and to teache him, being so retired in silence and solitarines, the manner that he must obserue in those exercises, especiallie in Praier and Meditation. And euerie daie at a certein hovver, let the maister take a reckoning of his nouice, hovv he hath behaued and found him self in eche of these exercises; hovv in his meditations, and vvhat he thought of in them; hovv in the quiar, and at masse time, and in the examining of his conscience; hovv in reading

of spi-

ſpiritual bookes; hovv he recollected him ſelf before, and after the receauing of the bleſſed Communion, and vvhat he did rehearce, or meditate at thoſe times; hovv he did beare him ſelf touching ſuch thoughts, as came there to his mind; and finallie vvhat patience, and longanimitie he hath in expecting the viſitation of our Lord, & the devv of deuotion vvhen it is differred, yea vvhen it is vvholie denied him. And ſo vvhen he giueth account of him ſelf in this manner, the maiſter ſhal com to knovv, and vnderſtand by little and little, vvhat he hath in him, and conſequentlie hovv to deale vvith him, as his office requireth.

A BREEFE SVMME OF AL THAT vvhich hitherto hath ben ſaid.

BVT novv to abbreuiate, and laie doune in fevve vvords all that vvhich hitherto vve haue treated of, it remaineth that there be three things neceſſarie, for the good order & redreſsing of our life. One is to mortifie, and caſt out of our ſovvle, al our vvicked inclinations and vices. An

other is to adorne and beutifie the ſame vvith vertues. The third is to procure, by al the aforeſaied meanes and exerciſes, the grace of deuotion, that through it vve maie performe the one and the other. Amongſt vvhich things, the tvvo firſt be as the ends, the third is as a moſt principal meane to obteine theſe ends. And yf vve doe this that hath ben ſaied, vve ſhall not climme vp to heauen vvithout a ladder, as thoſe doe, vvhich pretend to get vp to the toppe of Perfection, vvithout deuotion.

Of diuerſe Temptations of thoſe that be nevv in Religion.

ALBEIT this little booke is nothing els but a breefe memorial of that, vvhich a good maiſter muſt teache his diſciple (and therfore it doth but onlie point thoſe things, vvhich he muſt treate of) neuer theles, it hath ſeemed to me expedient (beſides that vvhich hath ben ſaied) to touche heere in the end of this Rule, vvith like breefenes, the moſt ordinarie temptations, that ar vvont to aſſault ſuch perſons, as begin to ſerue God in Religion: that by this meanes they may at leſt knovv them to be temptations, becauſe this is a verie good vvaie to ouercom and vanquiſh them.

VVhere-

VVherfore, vvho ſoeuer hee be, that doth put on his harneis, and arme him ſelf toe fight in this kind of battail, let him firſt of all preſuppoſe, that he muſt abide great incounters, & manie temptations of the enimie. For not in vaine the vviſe-man forevvarened vs ſaying. *O mie ſonne, vvhen thou commeſt to the ſeruice of God, ſtand in iuſtice and feare, and prepare thy ſovvle to temptation.* Eccleſiaſt. 2. 1.

Of Temptation in matters of faith.

AMONGſt theſe Temptations the firſt is *in Matters of faith*: for vvhere as a man, vntil the time of his conuerſion, remained as it vvere in a ſleepe, touching the conſideration of ſuch matters as apperteine to Catholique faith, novv, vvhen he nevvlie beginneth to open his eyes, and to ſee the myſteries thereof, he beginneth forth-vvith, like a ſtraunger in a foraine countrye, to vvauer in thoſe things, that ar laide before him. And this is by reaſon of the little light, and ſmall vnderſtanding, vvhich he hath of them; vntil that aftervvards perceiuing by vſe, to vvhat purpoſe eche thing doth ſeruе, he quieteth his mind, and is perſvvaded that ſuch things be verie conuenient, as ſeemed to him before verie ſtraunge.

Of Temptation of Blaſphemie.

AN other temptation there is, vvhich is *of Blaſphemie*: and this repreſenteth vnto a man the ſhape of certaine filthie, and abominable things, vvhen he is ſet to meditate vppon heauenlie things; for as he bringeth his imagination from the vvorld, being yet ful of the ſhapes and figures of the ſame, he can not ſodainlie caſt out of his mind the figures of ſuch things, as haue ben by long continuance imprinted therein: and therfore together vvith ſpiritual ſhapes and formes, ar alſo repreſented vnto him certaine carnal figures, vvhich doe torment him verie much, that is troubled vvith them. Albeit hovv much more trouble they giue him, ſo much they be leſſe daungerous, becauſe he is farther of from giuing anie conſent to them: and ſo the beſt vvaie that maie be to ouercom theſe temptations, is to make no account of them, for ſo much as they be in deede rather a kind of frighting, and fearing of our enimie, then anie true daunger.

Of temptation of Scruples.

AN other temptation is of *Scruples*, vvhich doe proceede of the ignorance that young beginners haue of ſpiritual matters; and therfore they goe as a man that vvalketh in the night, vvho doubteth at euerie ſteppe to fal. This commeth to paſſe eſpeciallie, for that they vnderſtand not the difference betvvene a thought, & a conſent, and therfore they imagin that they giue theire conſent in euerie light motion. But this temptation, vvith time and vnderſtanding of ſpiritual matters, is cured by little and little, eſpeciallie in thoſe that be humble, and ſubiect them ſelues to the iudgment and direction of others.

Of temptation of Scandales.

AN other temptation is *to be quicklie ſcandalized, and offended at euerie little triſle*, and this by reaſon of the ſmal experience, vvhich they haue of things. For as they conceiued in theire mindes, that Religion is a moſt exact and perfect ſchoole of perfection, and a life of Angels, and as yet knovv not the greatnes of mans frailtie, in

atteining

atteining thereunto; they be easilie scandalized, and vvonder at euerie thing that they see. These haue not yet atteined vnto the vnderstanding of that place of S. Gregorie vvhere he saieth, that *True holines hath compassion, but feined or imperfect holines is disdainefull.*

Gregor. hom. 34. in euangel.

To this temptation maie be reduced an other, vvhich is, vvhen a Religious person taketh scandale at the lavves, and rules of his Religion, making him self a Iudge, and interpreter in the exposition of such things as his Rule commaundeth, and geuing rash censure, vvhither his rule be good or euil. VVhich generallie is a tẽptation of provvde and presumptuous vvittes, and of such, as haue more affiance in them selues, then in the experience of theire forefathers, vvhich ordeined these Rules. The remedie is, that a man submit him self to other mens aduise and gouernment, and vvholie renounce his ovvne opinion.

Of temptation of ouermuch desire of spiritual Consolations.

AN other temptation is *to desire ouermuch spiritual Consolations*, and to be ouer heauie, and discomfited, vvhen he vvanteth

teth them, and to esteeme him selfbetter then others, vvhen he hath them, measuring perfection by consolation; vvhereas in deede this is not the true measure, but the profit in mortification and vertue, is the touchstone of perfection. Som others there be likevvise, vvhich, vvhen they vvant spiritual consolations, doe seeke for sensual consolations, the vvhich is no lesse inconuenience then the former.

Of temptation of vttering Gods fauours.

ANother temptation is, not to keepe secreate such visitations and fauours, as they receaue of almightie God, but to publish and disclose that to others, vvhich they ought to keepe secrete; and to make them selues preachers, and doctors before the time, and begin to be maisters, before they be good schollers. And al this they doe vnder a pretence of goodnes, & vvith the shadovve of vertue, not considering that the fruitefull tree must veeld his frute in time, and that the proper office of a beginner, is to laie his finger on his mouthe, and to keepe silence.

Of temptation to flitte from place to place.

AN other temptation, and that verie common, is, *to be disquieted vvith the desires of chaunging from place to place*, seeming to them, that they maie be in som other place much more quiet and deuout, or els vvith greater profit and more close recollection of their minde. Nether doe they consider, that by chaunging the place, the ayer is chaunged, but not the hart, and that to vvhat place soeuer a man goeth, he carieth him self alvvaies vvith him; that is to saie a mind rent and torne vvith sinne (vvhich is a continual store-house of miserie and trovvbles) and that this is not remedied vvith chaunging of places, but vvith the fiar of mortification, and vvith the ointment of deuotion. VVhich deuotion (as hath ben saied before) doth alter the mind of a man in such sort, that for the time that it dureth, the stincking filth, vvhich issueth from the sinke of our flesh, is not perceiued. VVherfore the best remedie, that a man can take to flie from him self, is to approche neere vnto almightie God, & to comunicate vvith him: for by dvvelling in him by actual loue, he remaineth forthvvith sepa-

rated,

rated, and abſent from him ſelf.

Of temptation of vndiſcretion, and of too much diſcretion.

AN other temptation is, vvhen men ar in this nevv taſt and feruour of ſpirite, to giue them ſelues to vndiſcreete vvatchings, praiers, & abſtinences, vvhereby they com to deſtroie their ſight, their heads, and ſtomakes, and to remaine in a manner al theire life afrervvards, vnable for ſpiritual exerciſes, as I my ſelf haue ſeene in manie Religious perſons; and others fall thereby into grieuous diſeaſes, and ſo vvhat vvith the cheriſſhing in time of theire ſickneſs, vvhat vvith vvant of ſpiritual exerciſes, vvhich they omit, enforced by theire diſeaſe, theire temptations begin to increaſe in ſuch ſort, as that they maie eaſilie caſt dovvne vertue, being ſo abandoned of the aide and ſtrength of deuotion.

Others againe being accuſtomed to delicate cheriſſhing in theire infirmitie, doe continue in ſuch euil cuſtoms, as they vſed in the ſame; and others (as *S. Bonauenture* ſaieth) doe fall by this occaſion to loue themſelues aboue al meaſure, and to liue not onlie more delicatelie then before, but alſo more

diſſo-

dissolutelie, making theire sicknes a pretended colour, to giue licence to al theire appetites, and delicate cherisht hings.

Som others contrarievvise doe offend through ouermuch discretion and slacknes, refusing to doe euerie honest vvoork for feare of peril, saying that it is sufficient for theire saluation, to keepe theim selues from deadlie sinnes, albeit other austerities, and smal things be not obserued. Of these men S. Bernard saith thus. *The man vvhoe is nevvlie entred into Religion, and being as yet sensual, is becom discreete, and being but a nouice, is becom vvise, and being but a beginner, is alreadie prudent, can not possiblie persever ane long time in Religion.*

Bernard. de vita solit. ad frat. de monte Dei.

Of temptation of forsaking a mans first vocation.

BVT the most common temptation of young nouices is, to forsake the vvaie, that they haue begonne, and to turne backe againe to the vvorld; to vvhich purpose the diule vseth a thovvsand deuises. For som times vvith temptations of pusillanimitie and vveakenes, he putteth into theire head, that they shal neuer be able to endure, and goe through vvith this kind of austere life. Other times vvith strong temptations of

the

the flesh, he representeth vnto them the state of mariage, as a sure hauen, and quiet life, vvhich is neuertheles (to saie the truthe) a goolf of continual troubles and torments; alleaging for this purpose the examples of manie Patriarches, vvhoe being maried vvere Saincts; and bearing them in hand, that they shal finde for that state of life a meete companion, that shal be of the same intention and mind that they be of, and that they shal bring vp theire children in the feare of God. And here he also representeth vnto them vvhat almes they maie bestovve in this state, vvhich they can not doe remaining in Religion, telling them moreouer, that this giuing of almes is a greate meane, to be assured of the kingdom of heauen, at the daie of iudgment.

Other times contrarie to this, he goeth about to deceaue them vvith higher imaginations, setting before them other ordres of Religion vvhich be more straite, and especiallie that of the Carthusians; the vvhich thing he doeth, to once allure and dravv them out of theire Religion vvith this halter, that soe hauing gotten them out of the barres, in the middest of the tilt he maie set vppon them, and carrie them avvaie vppon his hornes.

Som

Som other times he bringeth them to be in loue exceedinglie vvith ſolitarie life, vſing therevnto the examples and liues of the holie fathers in the deſert, that by this meanes hauing ſeparated them from all companie, and ledde them through this ſolitarie vvalke, vvhen they be alone vvithout the ſhadovve and counſel of their ſpiritual fathers, he maie the more eaſilie preuaile againſt them.

Of temptation vvhich is couered vvith the cloke of vertue.

BVT amongſt al theſe kinds of temptations, the moſt dangerous ar thoſe, that com vnder pretenſe of goodnes, and doe beare a ſhevv of vertue. For ſuch things as be openlie naught, carrie vvith them theire ovvne filthines & ſuperſcription, by vvhich they be both eaſilie knovvven, and abhorred: but things, that haue ſom ovvtvvard apparence & ſhevv of goodnes, ar more perilous, becauſe vvith this colour and cloke of vertue, they maie the more eaſilie beguile vs. And by this vvaie our aduerſarie preuaileth more, then by anie other, in tempting the ſeruants of God. For vvheras he knovveth right vvel, that they be alredie determined

ned to abhorre the euil, and to embrace the good, he procureth to giue them to drinke the poiſon of ſinne, mingled vvith this deceitful honie of the ſhevv of vertue. VVherfore vve ought to ſuſpect euerie exceſſiue and vehement affection, for ſo much as the exceſſe in euerie thing, is alvvaies to be feared.

Theſe be the moſt common temptations of ſuch as begin to ſerue God, for vvhich the good maiſter muſt haue his medecines, aforehand, vvel ſtudied and prouided for; and a greate part of theſe medecines conſiſteth in this, to knovvve that the things before mentioned, be in deede temptations: becauſe the chiefeſt deceite of the enimie is, to make theſe young beginners beliue, that temptations be not temptations but reaſons, and thoſe alſo vvel grounded, in theire opinion and conceite.

HOVV A MAN OVGHT TO BEHAVE *him ſelf tovvards God, tovvards him ſelf, and tovvards his neighbours.*

ALBEIT I haue ſufficientlie ſpoken of vertues in general, yet that euerie mā that beginneth to ſerue God, maie more eaſilie put them in practiſe, I ſhal applie al that hath ben ſaid vnto three principal bounden deuties, vvhich be our devvtie tovvards God, tovvards oure ſelues, and tovvards our neighbours, vvhich deuties vvere ſignified by the Prophet Micheas
Mith.6.8. vvhen he ſaied, *I vvil teache thee, o man, vvherein goodnes conſiſteth: and vvhat our lord requireth of thee, to vvit, to doe iudgment*, tovvards thy ſelf; *to loue mercie*, tovvards thy neighbour; and to vvalk carefullie vvith thy God, vvhich apperteineth vnto the ſeruice, honour, and reuerence of God.

Of our devvtie tovvards God.

TO beginne vvith the chiefeſt of theſe deuties, it is to be noted, that amongſt vertues ſom doe of theire ovvne nature incom-

comparablie exceede al others; ſuch be thoſe vertues, that haue theire eye to God, and be therfore called *Theological*, as *Faith, Hope,* and *Charitie*, vnto vvhich vve maie adioine *the feare of God*, and vvithal *Religion*, vvhich conſiſteth in the honour & ſeruice of God. Theſe be the moſt principal vertues, and the ſtirrers vp of al others; and therefore he that deſireth to atteine to the perfection of Chriſtian life, muſt labour to increaſe and profit eſpeciallie in the forſaid vertues: for the more he ſhal profit in them, the greater ſhal his perfection be. And for this cauſe it is to be thought, that manie of thoſe auncient Patriarches vvere ſo notable in vertue, and ſo holie men, becauſe they had theſe moſt excellent vertues; as it appeared in the Faith and Obedience of Abraham, and in the loue and confidence vvhich Dauid had in almightie God, in that he had ſuch recourſe to him in al neceſsities, and did put ſuch truſt in him, as a child doth in his father, yea and much more ſaying. *My father and my mother haue forſaken me; but oure Lord is careful for me.* *Pſalm.* 26. 10.

Novv to obteine theſe ſo noble vertues, there is no meane more conuenient, then to perſvvade our ſelues vvith all the hope that is poſsible, that almightie God is our true

father: for ſomuch as neither in the hart, nor in the prouidence, neither yet in the loue of a father, there is anie comparable vnto him; ſith none hath created vs, but he; none deſireth more our profit, then he. Let vs therfore ſettle this moſt ſtedfaſtlie in our harts, and endeuour alvvaies to behold God vvith ſuch eyes & hart, as a child doth his father: that is vvith a hart louing, tender, humble, reuerent, obedient to his vvil; ful of confidence in al aduerſities, and covvched vnder the vvinges of his fatherlie prouidence. And becauſe this hart and affection cannot be obteined vvith oure forces onlie, therefore a man ought continuallie to deſire the ſame of God.

Note this

And to ſpeake ſomvvhat more particularlie of this, the holie father S. *Vincentius* ſaieth, that a man ought to haue ſeuen ſorts of affections, and vertues tovvards God in his hart: to vvit a moſt feruent loue; a verie greate feare; an humble reuerence; a moſt conſtant zeale; a grateful giuing of thankes; a ſvveete mouthe ful of praiſes; a readie Obedience; and a pleaſant taſt of diuine ſvveetenes.

Of

Of our devvtie tovvards our ſelues.

A MAN ought alſo to haue tovvards himſelf (ſaith the ſame holie father) ſeuen other affections and vertues; amongſt vvhich the firſt muſt be, to be confounded and aſhamed for his ſinnes committed. 1
The ſecond, to bevvaile his ſinnes, and be hartilie ſorovv that he hath offended God, and hurt his ovvne ſovvle. 2
The third, that for this he deſire to be deſpiſed of all men, as vnvvorthie of all honour and fauour. 3
The fourth to make leane, and chaſtice his bodie vvith al ſeueritie and rigour, as one that hath ben the prouoker and mouer of al theſe ſinnes. 4
The fift, to conceiue an irreconcilia- 5
ble anger and hatred againſt al vices, and againſt al inclinations and rootes of the ſame.
The ſixt, to be verie vigilant and attent to gouerne and direct al his vvorkes, and vvordes, and al his ſenſes, and paſsions, that nothing doe vvithdravv him from the iuſtice and lavve of God. 6
The ſeuenth that he haue a moſt perfect modeſtie, and diſcretion in keeping Temperance, and meaſure in all things; but eſpeciallie to diſcerne betvveene little & much, betvveene leſſe and more, to the end that there be nothing ei- 7

ther ſuperfluous, or to litle; nor that he exceede, or vvant vvhat is neceſſarie.

Of our devvtie tovvards our neighbours.

IN like manner (as the ſame Saincte teacheth vs) a man ought to haue ſeuen other ſpecial vertues & affections tovvards his neighbour. Firſt he ought to haue an invvard hartie compaſsion of other mens miſeries, and to be grieued at them, as yf they vvere his ovvne. Secondlie he ought to haue a charitable gladnes at the proſperitie, and felicitie of others as he vvould haue, in caſe it vvere his ovvne. Thirdlie he ought to haue a quiet and ſetled patience, vvillinglie contenting him ſelf to ſuffer all that ſhalbe donne vnto him, and readie to forgiue al men, vvith al his hart. Fourthlie he ought to haue a gentel benigne behauiour and affabilitie tovvards al men, vſing him ſelf in conuerſation, amongſt them, vvith al courtiſie, mildnes, and gentlenes, and vviſſhing them al vvel. Fiftlie he ought to haue an humble reuerence tovvards al men, accounting them for his betters, and ſubmitting him ſelf to all, as yf they vvere his Superiours. Sixtlie he muſt haue a perfect concord vvith al men, to the end, that

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(so much as in him lieth, and God shall giue him grace) he maie saie one self same thing, and agree vvith al men in opinion, & be perswaded that al men ar euen him self. Seuenthlie he ought to haue a mind to offer him self for al men, that is, to be readie to bestovve his life for the saluation of all men, and toe praie alvvaies, and to endeuour, that they al may be one in Christ, and Christ in them. Yet must he not for this frequent the companie of naughtie persons, but rather flie from them as from serpents. Albeit, setting this occasion aside, the seruant of God ought to be simple in his conuersation vvith his neighbours, and either to vvinke at theire defectes, or els, yf he must needes see them, to beare them vvith patience, or to admonish them charitablie, vvhen there is hope of redresse by so dooing. 7

THE FYFT TREATISE OF THE SACRAMENT OF PENANCE.

THE PREFACE.

AMONGST diuers euils that raignein the vvorld, one moſt to be lamented, is the manner that manie Chriſtians doe vſe in making the Confeſsion of their ſinnes. For ſom fevv excepted, the moſt part doe com to this Sacrament vvithout anie repentance, and vvithout anie examination of theire conſciences. Hence it enſueth, that ſoone after their Confeſſion, they returne to their vvicked life, and to the ſame filth in vvhich they vvallovved before. This is a great contempt of God, of his miniſters, & of his Sacraments; and it ſeemeth that theſe men com to confeſsion onlie to dallie and mock vvith almightie Cod, for in confeſsion they deſire him pardon of theire ſinnes, they proteſt an amendment of life, & yet out of hand beginne a freſh

to

to offend him more then before.

The punishment that such persons deserue, is such as God for the most part permitteth: that is to leaue them in this euil state, al the daies of theire life, euen til the houre of death, vvhen theire end vvil be such as vvas theire life, that is vvithout anie fruite. Yf therfore anie one haue desire to conuert him self earnestlie vnto almightie God, and to doe true penance, I shal heere declare vvhat he ought to obserue concerning this matter. And because the *Sacrament of Penance* conteineth three principal parts, vvhich be *Contrition*, *Confession and Satisfaction*, I vvil breefelie declare vvhat is to be donne in eche of these parts.

OF

OF CONTRITION, AND OF THE tvvo partes vvhich it conteineth.

CHAP. I.

WHOESoeuer he be that mindeth to returne to almightie God, & to leaue his euil life, he muſt vnderſtand, that the firſt gate, by vvhich he muſt paſſe, is *Contrition:* vvhich is one of the moſt pretious ſacrifices, that vve are able to offer vnto almightie God, according as the Prophet Dauid ſaith.

Pſalm. 50. 19. *A ſorovvful minde is a ſacrifice to God, a contrite and humble harte, thou o Lord vvilt not deſpiſe.*

This *Contrition* hath tvvoe parts. The one is a repentance for the ſinnes paſt; and the other is a ſtedfaſt purpoſe of amendment in time to com. The reaſon of this is, becauſe *Contrition* is a deteſtation of ſinne, aboue al things that maie be hated, in regard that it offendeth the maieſtie of almightie God. And becauſe God is offended as vvel vvith thoſe ſinnes that ar to com, as vvith thoſe that ar paſt; therfore *Contrition* doth include the deteſtation of the one and the other;

other; vvhich is as much to ſaie, as that a man muſt be ſory for his ſinnes paſt, and muſt determine to eſchevve ſuch as maie com heere after. And heerehence it is, that the firſt thing in a true penitent, muſt be to haue ſorovve for his ſinnes, not principallie for that by them he hath deſerued hel, and loſt heauen (although to be ſory for this cauſe be good alſo) but for that he hath loſt God, and moſt grieuouſlie offended his diuine maieſtie. And as God deſerueth to be loued aboue al things, ſo ſhould vve be more grieued for offending him, then for al other things vvhatſoeuer; albeit the mercie of our lord is ſuch, that though the ſorovv be not fullie anſvverable to the ſinne committed, yet the vertue of the Sacrament ioyned therevvith (yf there be no impediment in him that receaueth the ſame) ſhal ſuffice to reſtore him againe to ſaluation.

Novv heere it is to be noted for the ſcrupulous and vveake perſons, that this ſorovv vvhich is required is not ſo of neceſsitie, that it be alvvaies as other ſenſible griefes ar, but that our vvil doe deteſt and abhorre ſinne, aboue al things that maie be deteſted, vvhich maie be vvithout vveeping or ovvtvvard ſorovve.

The ſecond thing requiſite to Contri-

tion,

tion, vvhich is a moſt ſtedfaſt purpoſe neuer to offend almightie God, muſt likevviſe not principallie be intended for heauen, hel, or anie other particular intereſt of our ovvne, but for the loue of God: albeit to feare hel, or to deſire heauen, ar not to be reproued, but ar verie laudable & profitable, yea and a gift of God alſo. And as a man muſt haue a reſolute purpoſe to eſchevv ſinnes that ar to com, ſoe muſt he leaue & forſake his preſent ſinnes, othervviſe his confeſſion ſhould be no confeſsion, but a ſacrilege. And therfore he that beareth anie hatred againſt his neighbour, muſt put it out of his mind, yea and ſpeake to him alſo, yf anie ſcandale ſhould be feared of the cõtrarie. He that vvithholdeth anie mans goods, againſt the vvill of the ovvner, muſt reſtore them vnto him forvvith, in caſe he be able to doe it preſentlie, although by this reſtitution he ſhould caſt him ſelf far behind hand, eſpeciallie vvhen the devv ovvner ſtandeth in ſuch, or like neceſsitie of it him ſelfe. In like manner ought vve to make Reſtitution of fame, and of honour, yf vve haue publiſhed abroade anie grieuous, & ſecrete crime of our neighbour, or donne him anie iniurie by vvoord or deede. And this is that vvhich apperteineth to the tvvoo prin-

principal partes of Contrition.

OF THE MEANES BY VVHICH Contrition is obteined.

CHAP. II.

HE novv that desireth to obteine this most pretious ievvel of *Contrition*, must knovv that the first meane for the getting of it, is to demaund the same of almightie God, vvith al humilitie and instancie that is possible; because the same is a special grace and gift of almightie God, and a vvork exceeding al the povver and force of mans nature. The reason of this is, for that God created the nature of man vpright, and lifted vp vnto him self by loue, but sinne hath crooked it, and inclined it doune to her self, that is to the loue of visible things: & therfore as a man borne vvith a crooked backe from his mothers vvombe, can not find anie natural remedie to restore him to his streightnes; so vve being borne vvith this kind of spiritual crookednes through originall sinne, there is no thing that can streighten vs, but onlie the same

lord

lord that made vs. And becauſe this ſtreighenes conſiſteth in the loue of God aboue al things, vvhich no man can haue but by God him ſelf; ſo no man can haue ſorovve for ſinne aboue al things for the loue of him, but by the ſpecial loue of God him ſelfe, for ſomuch as the one folovveth of the other. If this then be a vvorke of God, and ſo greate a vvorke, it folovveth that vve ought to demaund the ſame of him vvith al humilitie and inſtancie poſsible.

The ſecond meane to obteine Contrition, is for a man to keepe a parliament vvithin him ſelf, & to conſider ſuch things, as maie prouoke and incline him to get ſorovv for his ſinnes. For the more he ſhal conſider the cauſes that maie moue him thereunto, the more clearelie ſhal he perceaue, hovv much it importeth him to bevvaile his miſerable ſtate. For he that knovveth hovv to conſider his ſinnes, as they ought to be conſidered, knovveth alſo hovv to bevvaile them, as they ought to be bevvailed. Let a ſinner therfore open his eyes, and fixe them firſt vppon the multitude of his ſinnes, and aftervvards vppon almightie God againſt vvhome he hath ſinned; for eche of theſe conſiderations vvil teach him, hovv good cauſe he hath to bevvaile

his

his ſinnes.

Novv to ſtirre vp thy ſovvle to this ſorovvve, thou muſt firſt of all ſet before thine eyes all the ſinnes of thie life paſt, & vvithal hovv thou haſt abuſed the benefites receaued of almightie God. And becauſe ſinne is a ſvvaruing from the end, for vvhich man vvas created, let him firſt conſider this end, vvhich vvas to knovvve and loue God, and to keepe his commaundements, and therby to atteine to the chiefeſt felicitie: for by this he ſhal ſee more clearelie, hovv far he hath ſtraied from this end. In conſideration vvhereof God gaue him *a Lavve* to vvit his Commmaundements, vvherein he ſhould liue; and *Grace* vvhereby he might obſerue his lavvve; and *Sacramentes* by vvhich grace be miniſtred vnto him; and *Teachers* that might inſtruct him therein; and *Inſpirations* that might prouoke him thereunto; and finallie *him ſelf*, to be the price and remedie of al his ſinnes. Likevviſe for this end he gaue him *the gifts of nature*, vvhich be Life, Health, Strength, The povvers of the ſovvle, The ſenſes, and membres of the bodie, to the end that he ſhould applie all theſe in his ſeruice, vvhoe had beſtovved them vppon him. And for this ſame end he gaue him alſo the goods, called the goods

of

of fortune that vvith them he might ſuſteine his ovvne life, and relieue the neceſsitie of others, and ſo merite the kingdome of heauen. Theſe and manie others be the benifits and helpes, vvich God hath giuen vs to emploie them in his ſeruice. Let a man therfore conſider hovv he hath vſed theſe benifits, and he ſhall find, that he hath made vveapons of them to fight againſt God; and vvith vvhat things he vvas bound to doe him greater ſeruice, vvith the ſame he hath committed greater ſinnes. He then that ſhall conſider this, hath he not good cauſe to bevvaile and lament his offences?

2 The ſecond meane is to conſider vvhat is loſt by ſinne, vvhereof becauſe vve haue ſpoken ſufficientlie in the third treatiſe pag. *236*. it ſhalbe neceſſarie onlie to aduertiſe euerie man, that he conſider vvith him ſelf, vvhether he hath not good cauſe to be hartilie ſorie, that hath loſt ſo manie benifits as ar there mentioned.

3 The third meane is to conſider the greatnes of the maieſtie, and goodnes of God, againſt vvhome thou haſt ſinned. Fot it is certaine, that the greater the perſonage is that is offended, the greater is the offence committed againſt him; and ſo the more that a man ſhal vnderſtand the exceeding

greatnes

greatnes of the maiestie of almightie God, the more shall he penetrate the malice of his sinne. Consider then the nobilitie, the riches, the dignitie, the vvisdome, the beutie, the glorie, the goodnes, the maiestie, the benignitie & povver of this Lord, & hovv al creatures ar bound vnto him; and so calling to mind hovv thou hast offended him, thou shalt not onlie vnderstand the heynousnes of thy sinnes, committed against him, but also haue good cause to be sory and to lament.

The fourth meane is to consider the iniurie donne to almightie God by sinne. For as often as vve sinne this iudgment passeth secretelie, in practise vvithin our harts, though me perceaue it not; to vvit, of the one side is set before vs the profit of sinne, vvhich is the delite or commoditie that ensueth of sinne; and of the other the offence that vve cõmit against God, & man being placed in the middest, resolueth vvith himselfe rather to leese the frindship & fauour of God, then the cõmoditie vvhich is to com by sinne. Novv vvhat can be more horrible, or more vnseemelie then this, to preferre so base a thing before God? or vvhat can more resemble that vvicked fact of the Ievves, vvhoe vvhen choise vvas of- 4

fered vnto them, vvhether they vvould haue Christ or Barrabbas, answvered, that they vvould rather haue Barrabbas then Christ. VVhich things yf a man consider vvel, he vvil vndoubtedlie be ashamed of him self, and moued to sorovve.

5 The fift meane is to consider the great hatred, that God beareth against sinne, vvhich is so great, as no vnderstanding is able to comprehend it. The reason is, for that the better a man is, the more he loueth that vvhich is good, and abhorreth that vvhich is vvicked; and therefore God being infinitelie good, he must needes beare infinite loue tovvards goodnes, and infinite hatred tovvards sinne, and so he revvardeth the one vvith euerlasting glorie, and the other he punisheth vvith euerlasting paines. But because of this hatred against sinne, enough hath ben said in the third treatise pag. 257. procure by the consideration thereof, to abhorre sinne so much as is possible for thee to doe, and praie God to encrease in the this hatred of sinne, and sorovv for the same, for therein consisteth a greate part of true penance.

6 The sixt meane is to call to remembrance the paines of hell, and the vniuersall last iudgment, as also the particular iudgment at eche

at eche mans death, vvhich things vvil moue vs to conceaue hartie ſorovv and feare for our ſinnes, ſith that eche one of them doth threaten ſuch great terrible calamities to him, that ſhall be found guiltie of anie one deadlie ſinne. And therfore better it is novv for euerie one, to enter preſentlie into iudgment vvith him ſelf for his ſinnes, that he be not then iudged for them of almightie God; eſpeciallie conſidering that the holie ſcripture aſſureth vs, that in caſe vve ſhall iudge our ſelues, vve ſhall not be iudged. *1. Cor. 11. 31.*

The laſt meane is to conſider the multitude of the benifits of almightie God, and eſpeciallie of thy Creation, Conſeruation, Redemption, Baptiſme, Vocation, Diuine inſpirations, Preſeruation of thee from dangers and miſeries, vvith other innumerable benifits. Novv vvhat thing is more to be lamented, then that thou haſt liued ſo long time, in ſuch a greate forgetfulnes and ignorance of ſuch a louing Lord, in vvhome thou diddeſt moue, liue, & hadeſt thy being? vvhat greater iniquitie could be deuiſed, then to offend him vvhoe hath trauailled for thy ſake ſo manie vvaies, faſted ſo manie and ſo long faſtes, ſhedde ſo manie teares, made ſo manie prayers, ſuffered ſo manie iniuries, taken ſo greate

7

1

paines, susteined so manie dishonours, so manie infamies, so manie, yea and so greate torments? For it is most certaine that al these he suffered for thy sinnes, as vvel to satisfie for them, as to make thee vnderstand the hatred he beareth against them, sith he tooke such paines to destroye them. Consider therfore, vvhether thou hast not good cause to be sorie, and to resolue thy selfe vvholie into teares.

OF CONFESSION, AND VVHAT vve ought to obserue in the same.

CHAP. III.

HAVING treated of the firste parte of Penance, vvhich is *Contrition* for our sinnes, let vs novv speake of the second, vvhich is *Confession*, vvherein a man ought to obserue these things that folovve.

1 The first is that he take som time before to examin his conscience, and to cal to mind al his deadlie sinnes past, especiallie yf he haue discontinued anie long time from *Confession*; in vvhich examination he ought to attend vvith greate diligence and care, as in a matter

matter of moſt great importance. This examinatiō is ſo neceſſarie, that vvhen it vvanteth (in caſe the Ghoſtlie father ſupplie not this vvant) the Confeſſion is of no effecte; euen as that Confeſsion ſhould be, vvherein the ſinner doth vvillinglie leaue out of his Confeſsion ſom deadlie ſinne vnconfeſſed, and ſo is bounde toe make his Confeſsion againe. Therfore to auoide this inconuenience a man ought to prepare him ſelf, and to examin his conſcience diligentlie, by pervſing the ten Commaundements, and the deadlie ſinnes, vvhich he ought to conſider euerie one, hovv often he hath ſinned in eche of them by thought, vvoord, or deede, vvith al the circumſtances that happened in the ſinne; vvhen the circumſtances be ſuch, as of neceſsitie ought to be confeſſed.

The ſecond aduiſe is to declare in Confeſsion the number of the deadlie ſinnes. And in caſe he doe not remember hovv often he hath committed ſuch or ſuch a deadlie ſinne diſtinctlie, yet let him giue a gheſſe thereof, as neere as he can poſsiblie, more or leſſe, or els declare vnto his Ghoſtlie father hovv long time he hath continued in the ſame deadlie ſinne; or at the leaſt let him declare vvhether he hath accuſtomed to offend in that kind of deadlie ſinne as often as 2

opportunitie vvas offered, or did ſome times vppon remorſe of conſcience refraine him ſelfe.

3 The third is to confeſſe and ſpecifie the Circumſtances, vvhen they doe greatlie aggrauate the ſinne, although the kind thereof be not thereby chaunged. For although the acte of deadlie ſinne is but one thing, yet it maie be accompanied vvith ſom vvickednes of ſuch qualitie, that of neceſsitie it ought to be confeſſed. As for example; yf one had ſtollen armour, vvith intent to kill an other man, and take avvaie his vvife from him: it is heere manifeſt, that albeit this be but one onlie act, vvhich is to robbe, and conſequentlie but one ſinne, yet this act hath tvvoe other offences annexed vnto it, vvhich be, a vvil to commit murther, & to commit adulterie. But this is a thing that apperteineth more to the ghoſtlie father, then to the penitent, except he be ſuch a one, as is able to knovve theſe circumſtances.

4 The fourth is to confeſſe the kind of the deadlie ſinne, as theefte, fornication, adulterie or ſuch like, vvithout rehearſall of the vvholehiſtorie as it paſſed, by onlie ſaying, I haue often times robbed, killed, committed fornication, adulterie, periurie, &c.

Like-

Likevviſe it is not neceſſarie to ſpecifie in vvhat manner the ſinne vvas committed, eſpeciallie being a ſinne of the fleſh, but to declare the kind onlie. And albeit this matter be verie lothſome and filthie, yet it is to be noted, that a diſhoneſt ſinne maie be committed by thought, by vvords, or by touching, or by doing the verie deede. If the act be donne in deede, it is ſufficient to tell the name of the act, as Adulterie, Inceſt, ſimple fornication, &c. If it vvere by touching, it is ſufficient to ſaie, I haue touched ſuch a kind of perſon, vnles there folovved ſom thing that might change the kind of the ſinne. If it vvere by vvordes, it ſhal ſuffice to ſaie, I haue ſpoken filthie vvords, and ſuch as prouoked to ſinne, or to delite mie ſelf therein; and not to name the vvordes.

The fift is, to confeſſe the ſinnes of the thought, and heere I vvil declare hovv this ought to be donne. It is then to be vnderſtoode, that in an euilthought a man may behaue him ſelfe after one of theſe foure vvaies that folovv. The firſt is, vvhen he endeuoureth ſpeedilie to repell avvaie the euil thought, in vvhich caſe it is cleare, that, albeit this reſiſting & ſtriuing ſhould continue all a vvhole daie, yet therein is no ſinne, 5 *Note this vvel* 1

ſinne, but a merite and revvard, and ſo it requireth no Confeſsion. The ſecond is, vvhen he ſtaieth him ſelf in the euil thought for a ſhort time; and then it is a veniall ſinne, vvhich is more or leſſe grieuous, according as the ſtaying in it vvas more or leſſe. The manner to confeſſe it is to ſaie, I accuſe mie ſelf to haue had a diſhoneſt thought, or of anger, &c. and haue ſtaied in it longer then I ſhould haue donne. The third is, vvhen he giueth conſent to the euil thought, and determineth to put it in practiſe, though aftervvards he doe it not in deede, and it is manifeſt that this is a deadlie ſinne, and of the ſame kind, as if it had ben executed in acte. The laſt is, vvhen one continueth vvillinglie, or ſuffereth him ſelfe to continue in thinking, & taking delite in an euil thought, albeit he intend not to put it in execution; and this is alſo a deadlie ſinne, called by the learned diuines *a lingring delite*; vvhich is, as they ar vvonte to ſaie, *Though I drinke not in the tauerne, yet I take delite therein.*

Novv that vve haue vnderſtoode theſe foure differences of thoughts, it ſhalbe eaſie to knovv hovv to confeſſe them, yf the penitent declare vvhether he ſtaide him ſelf in the euil thought, or conſented thereunto,

or vvhether he had anie lingring delite therein, by continuing vvillinglie in taking delite in the same euil thought.

The sixte is, that the penitent be careful to preserue the good name and fame of his neighbour, confessing his ovvne sinnes in such order, that he discouer not the sinnes of others, nor speake of anie person by name, but let him onlie saie, I haue sinned vvith a maried vvife, or vvith a single vvoman, &c. And in case the circumstance be such, as the ghostlie father maie therby knovv vvhome he meaneth, then ought he to seeke for that time som other ghostlie father that knovveth not the person. And yf he can not possiblie so doe (vvhich yet he must endeuour as much as he maie) then (the ghostlie father being such a person) he maie vvel confesse vnto him this circumstance. 6

The seuenth is, that in his confession he excuse not his ovvne sinnes, nor yet charge him selfe vvith more then is true; neither yet vtter that vvhich is doubtful for certaine, nor such things as ar certaine for doubtful; but let him declare eche thing in his place as it vvas in deede, vvithout adding or diminishing. 7

The last is, that he be careful to seeke 8

out

out a good phiſition for his ſovvle, as he vvould if he vvere ſick for his bodie, for this is a matter of more importance: and to ſeeke out an ignorant ghoſtlie father, is as much to ſaie, as to ſeeke for a certaine guide to bring one to hell: for ſo much as if the blind leade the blind (as Chriſt ſaith) both fall into the diche.

Matth. 15. 14.

IN VVHAT CASES THE CONFESſion is of no value, but ought to be made againe.

CHAP. IV.

TO the end that euerie one may knovv of vvhat importance the things before declared be, I ſhall heere brieflie expreſſe, in vvhat caſes the Confeſſion is of no effecte, but muſt be made againe. The firſt is, vvhen the penitent maketh a lie in confeſsion, in a matter of deadlie ſinne. The ſecond is, if in confeſsion he did vvillinglie conceale from his ghoſtlie father anie deadlie ſinne, vvhen he vnderſtoode it to be a deadlie ſinne. The third is, if being long time from confeſsion, he hath not examined his conſcience, before he

he commeth therunto: for in this caſe forgetfulnes excuſeth not the penitent, but doth rather accuſe him the more. The fourth is, vvhen the penitent mindeth not to leaue the deadlie ſinne, vvherein he hath offended; or intendeth not to make reſtitution of ſuch goods as he ought to reſtore. The fift is, vvhen the penitent is excommunicated, and procureth not to be firſt ababſolued from the excommunication. The ſixthe caſe is, vvhen the Ghoſtlie father being ignorant, and the penitent him ſelfe is not learned, there ar notvvithſtanding greate matters to be diſcuſſed in his Confeſsion: for in this caſe it can not be, but that ſom errors vvil happen, that haue neede of a further cure. 4 5 6

But heere it is to be noted, that in euerie one of theſe caſes, vvherein it is neceſſarie to iterate the confeſsion, if it be donne vvith the ſelfe ſame ghoſtlie father, it is not needeful to repeate al thoſe ſinnes a freſhe, vvhich he confeſſed before, in caſe the ghoſtlie father be mindful of them; but it ſhal ſuffice to ſaie, I accuſe mie ſelf of ſuch ſinnes, as at ſuch a time I confeſſed to you mie ghoſtlie father, and beſides I accuſe mie ſelfe of ſuch, and ſuch a deadlie ſinne, for vvhich I am novv bound to iterate mie con-

confeſsion.

Novv for help of memorie it ſhall doe vvel, that vve laie doune heere a briefe memorial of deadlie ſinnes, to the end that the penitent maie therebie more eaſilie examin his conſcience, and prepare him ſelf for this ſacrament of penance, vvhich is the firſt of the aduiſes that vve haue before ſpecified. Hovvbeit this vve vvil doe, not by diſcouering infinite kinds of exquiſite ſinnes, but by laying doune the moſt common ſinnes that ar vvont to happen, and leauing the reſt to the penitent, and the Ghoſtlie father.

A ME-

A MEMORIAL OF SINNES AS VVEL TOVCHING THE TEN COMMAVNDEMENTS, as other matters vvherein a man maie ſinne mortallie.

Of the firſt commaundement. *Thou ſhalt honour God abouc all thinges.*

CONSIDERING that God is honoured vvith the three Theological vertues, *Faith*, *Hope*, and *Charitie*, let the penitent examine himſelf in theſe:

As concerning *Faith*, if he hath beleeued vvhatſoeuer the holie Catholique Romane Church beleeueth, or hath doubted, or vvith vvords, and outvvarde ſignes hath made anie ſhevv of infidelitie or hereſie. If he hath ben ouer curious in ſearching the matters of faith. If he hath kept bookes of Heretiques, or ſuch as ar forbidden by the Church: If knovving anie man to be infected vvith hereſie, and incorrigible by other

other meanes, he hath not detected him to vvhome he ought. If he hath learned those neceſſarie things, vvhich euerie Chriſtian is bound to knovve, as ar the commaundements of God, and the principal miſteries of oure faith. If he hath beleeued in dreames, enchauntments, deuinings, or anie ſorts of ſuperſtition, or counſeled others to credit them. If he hath caried about him ſuperſtitious vvritings for hauing his health, or for anie other end, or induced others to doe the like. If he hath blaſphemed God or anie of his Saincts. If he hath ben angrie vvith almightie God, or murmured of him, for ſuch aduerſities and troubles, as he hath ſent vnto him, as though he vvere vniuſt or vnmerciful. If in his rage he hath deſired his ovvne death, or els vviſſhed that God vvould take him out of this life.

As concerning *Hope*. If in his troubles he hath had ſuch confidence in God, as he ought. If he hath put more confidence in creatures, and in theire helpes, then in God. If he hath miſtruſted to obteine pardon for his ſinnes, or amendment of life. If hoping to haue pardon of his ſinnes, he did perſeuer in his euil life, or minded to differ his repentance vntil he vvaxed old, or vntil the houre of his death.

As

As concerning *Charitie*. If he hath not loued God aboue al things as he is bound to doe. If he hath perſecuted, or iniuried vvith vvords ſuch deuout perſons, as doe frequent Confeſſion, Maſſe, &c. Or if he hath mocked and ſcoffed at them; and in particular, if he hath diſſuaded or hindered anie from going into Religion. If he hath expoſed him ſelf to anie daunger of mortal ſinne, or taken delight of anie ſinne donne before.

Of the ſecond commaundement. *Thou ſhalt not take the name of thie Lord God in vaine.*

IF he hath ſvvorne falſlie, knovving it vvas falſe, or doubting it to be ſoe, or being careles vvhat he ſvvare. If ſvvearing he did promiſe anie lavvful thing, and not fulfil it, nor hath intention to performe it. If he hath ben cauſe that anie did ſvveare falſe, or not keepe theire lauful oth once made. If he hath ſvvorne in manner of curſing, to vvit; if I doe not ſuch a thing, let ſuch euil happen vnto me. If he hath ſvvorne to doe anie ſinne, or euil, or not to doe that vvhich is good. If he hath made anie vovve vvith a mind of not fulfilling it,

If he

If he haue differred the fulfilling of his laufull vovve anie long time. If he hath vovved to doe anie vvicked acte, or not to doe anie good deede, or to doe a good thing for an euil end, for ſuch vovves bind not.

Of the third commaundement. *Thou ſhalt keepe holy the Sabboth-daie.*

IF he hath not kept the holiedaies, but either hath donne, or commaunded to be donne anie ſeruile vvorke vppon the ſame daies, vnles it vvere ſom litle thing. If he hath omitted to heare maſſe throughout euerie Sondaie and holidaie, vvithout laufulcauſe. If being preſent at maſſe vppon anie holidaie, he hath ben for anie notable time voluntarilie diſtracted, by talking, laughing, or buſying him ſelf in impertinent things. If he hath not procured that ſuch as be vnder his charge, ſhould heare maſſe vppon the holidaies. If he hath not gone to Confeſſion at the leſt once a yeere, or hath gone vvithout due examination of his conſcience. If euerie yeere at Eaſter he hath receiued vvith due diſpoſition, or rather vvith a conſcience or doubt of mortall ſinne. If he hath faſted the lent, vigils

and

and Ember daies being bound thereunto, or hath eaten forbidden meates. If he hath spent all the Holidaies in pastimes, gamemings and vanities. If being excommunicated he hath ben present at Catholique diuine seruice, or receiued anie Sacrament during that time, or hath conuersed vvith excommunicate persons, or such as vvere suspected of heresie. If being bound to saie his office, he hath omitted or all, or anie part thereof, or in the saying of it hath ben voluntarilie distracted.

Of the fourth commaundement. *Thou shalt honour thy father and thy mother.*

IF he hath despised or not honoured his father and mother, or hath offended them in deedes or vvords; or not obeied them in matters that vvere iust, and such as might result to notable detriment of theire familie, or of theire ovvne sovvle. If he hath not succoured his parents in theire necessitie vvhen it vvas in his povver. If he hath ben ashamed of them, by reason of the basenes of their familie, or poore estate. If he hath desired theire death, to enioie theire lands or goods. If he hath perfor-

med theire teſtaments and laſt vvills. If he hath ſo ioued them, that for theire loue, he cared not to offend God. If he hath not obſerued the iuſt lavves, and decrees of his Superiours. If he hath detracted, or ſpoken euill of Superiours, Eccleſiaſticall, or Seculat, of Religious perſons, or Prieſtes, or Teachers, &c. If he hath not ſuccoured the poore, if he could, eſpeciallie in extreme or grieuous neceſsitie, or if he hath ben cruell vnto them in vvoords or deedes. If thoſe vvhich be fathers and mothers haue curſed: or vviſhed euill vnto theire children. Alſo if they haue brought them vp as they ſhould, teaching them theire praiers. and Chriſtian doctrine, and reprehending and correcting them, eſpeciallie in matter of ſinne, and occupying them in ſom honeſt exerciſe, to the end they be not idle, and take ſom euil courſe. And that vvhich is ſaid of Children, is to be vnderſtoode alſo of ſeruants, and others of the familie, of vvhome care is to be had, that they knovv things vvhich be neceſſarie, and obſerue the commaundements of God, and of the Church.

Of

Of the fift Commaundement. *Thou ſhalt not kill.*

IF he haue ſpirituallie ſlaine his neighbour, by peſvvading him to Sciſme or Hereſie, or by prouoking him, or giuing him counſaile, or occaſion to ſinne deadlie. If he hath caried hatred tovvards anie perſon, deſiring to be reuenged, and hovv long he hath ſtaied therein. If he hath killed, or procured, or deſired the death of his neighbour, or anie other greate euil or domage, as vvel in his bodie, as in his good name, honour, temporal and ſpirituall goods, or geuen counſaile, aide, and fauour thereunto. If hauing offended others by vvoord, or deede, he hath refuſed to aſke pardon or reconciliation, either by him ſelf, or ſom other; or hath not ſufficientlie ſatisfied for the offence; or hath not forgiuen ſuch, as haue humblie deſired pardon of him. If he hath ben occaſion of factions, or fauoured them, or threatned anie vvith euil ſpeeches, not being vnder his gouernment. If he hath refuſed to ſpeake to anie, or to ſalute them, and hath thereby giuen ſcandall, or offence to his neighbour. If in aduerſities and misfortunes he hath deſired

death, or vvith furie ſtrooken & curſed him ſelf, or mentioned the diule. If he hath curſed others either aliue, or dead, and vvith vvhat intention. If he hath ſovved diſcord, or cauſed enimitie betvvene others, and vvhat harme hath com thereof. If for hatred or enuie, he hath ben immoderatlie ſorie for the good, and proſperitie of others, as vvel Temporal as Spiritual, or hath reioiced at anie harme, or notable domage of his neigbour, manifeſting anie ſecrete fault of his to diſcredit him, or cauſe him other harme. If he haue ſtrooken iniuriouſlie anie eccleſiaſtical perſon, vvherein alſo there is Excommunication.

Of the ſixt and ninth commaundement.

Thou ſhalt not commit fornication. Thou ſhalt not deſire they neighbours vvife.

IF he hath had anie diſhoneſt and vncleane thoughts, and voluntarilie hath ſtaied and taken delite in them, or not reſiſted them ſoſpeedilie as he ought. If vvith deliberate mind he hath deſired to ſinne vvith anie man or vvoman, vvhich ſinne is of the ſame kind, of vvhich the vvoork it ſelf vvoold be. If vvith libidinous intent he

hath

hath beheld vvomen, or other persons. If he hath spoken lasciuious and dishoneſt vvoords, vvith intention to sinne, and to prouoke others; or hath vvillinglie and vvith delite heard such speeches: If he hath actuallie sinned vvith anie vvoman, and of vvhat qualitie she vvas; or vvith anie person against nature. If he hath vncleanlie touched him self or others, or permitted the same; & vvhether at that time he thought of anie person vvith vnlauful desire: for in this case there be tvvoe mortal sinnes. If vvith desire of sinne, he hath sent letters, messagers, or presents, or hath kissed others; or hath ben a meane to induce others vnto sinne, or giuen counsel or ayde thereunto. If he hath gone to anie place vvith euil intention, or passed by the same, or decked him self to som euil end; vvhere he must tel of dangers of sinne, to vvhich he hath exposed him self, and of the occasions vvhich he hath not auoided. If he hath had pollution in sleepe, or avvake, or hath giuen anie cause, or voluntarilie taken delite therein: or reade anie bookes that might prouoke to fleshlie sinne. If he hath borne carnal loue to anie person, vvith desire of sinne, and hovv long he hath perseuered in the same, and yf by his occasion, such persons

hath ben noted vvith anie infamie. Thoſe that be maried muſt examine them ſelues in particular, if in theire mind thinking of other perſons, or vvith intention not to beget children, but onlie for carnal delite, or vvith extraordinarie touchings and meanes, they haue ſinned againſt the end, and honeſtie of mariage.

Of the ſeuenth & tenth commaundement.

Thou ſhalt not ſteale. Thou ſhalt not deſire they neighbours goods.

IF he hath taken anie thing belonging to others by deceite or violence, expreſſing the quantitie of the theft, and if he hath taken anie ſacred thing, or out of anie ſacred place. If he hath holden ought vvithout the ovvners conſent, and hath not reſtored it being able. If for not paying of his debts, his creditours haue ſuſtained anie domage. If he hath not made reſtitution of ſuch things as he hath found, or came to his hands, knovving them to belong to others. If buying, or ſelling he hath vſed anie deceite in the vvare, in the price, meaſure, or vveight. If he hath bought of thoſe that could not ſel, as ar ſlaues, or children vnder age.

age. If onlie in respect of selling vppon credit, he hath sold aboue the iust price, or bought for lesse then the iust price, in respect of paiment made before hand. If he hath had a determinate vvill to take, or retaine anie thing of others, and this by right, or by vvrong. If he hath committed anie vsurye, or made anie vsurarious contract, or entred into anie vniust trafficke of marchandise or partnershippe. If he hath reteined the vvages due vnto others. If he hath plaied at prohibited games, or in playing vsed anie deceite, or plaied vvith persons vvhich can not alienate, as ar children vnder age and the like. If he hath defrauded anie iust impost or tolles. If he hath committed symonie in anie sort. If he hath not trulie paied his tythes vnto the Church. If by vnlavvfull meanes he haue goten anie thing that vvas not due vnto him; or hath vniustlie hindred others, from the obteining anie benifit or commoditie. If he hath giuen anie help or counsel, or by anie other meanes abetted to such as haue taken other mens goods, or (being able and bound thereunto) hath not discouered or hindered anie theft.

Of the eight commaundement.

Thou ſhalt not beare falſe vvitnes.

IF he hath borne anie falſe vvitnes in iudgement, or out of iudgement, or induced others to doe the like. If he haue ſpoken anie vntruthe, vvith notable preiudice or hurt of his neighboure. If he hath detracted from the good name of others, impoſing falſlie vppon them anie ſinne, or exaggeratinge theire defects. If he haue murmured againſt anie other mans life and conuerſation, eſpeciallie in naughtie matters, and of qualified perſons, as Prelates, Religious, and vvomen of good name. If he hath diſcloſed anie greeuous and ſecrete ſinne of others, vvhere-vppon hath inſued Infamie: vvhich although it vvere true, & not ſpoken vvith euill intention, yet is the ſpeaker bound to reſtore the good name. If he hath vttered anie ſecrete vvhich vvas committed vnto him, or vvhich ſecretlie he came to ſee or heare, in vvhich caſe he is bound to reſtore all domages, that aftervvards happen by ſuch reuelations. If he hath opened other mens letters vnlavvfullie, or vvith anie euil intention. If he hath

hath raſhlie iudged the deedes or ſpeeches of his neighbour, taking in euil part that, vvhich might haue ben vvel interpreted, and condemning him in his heart of mortal ſinne. If he hath promiſed anie thing vvith intention to bind him ſelf; and aftervvards, vvithout lavvful cauſe, hath omitted to obſerue the ſame; for it is a mortall ſinne, vvhen the thing vvhich is promiſed is notable, or vvhen, for vvant of performance of the promiſe, our neighbour hath had anie loſſe, or domage temporall, or ſpirituall.

Of Pride.

IF that good vvhich he hath (be it of the Sovvle, of the Body, or of fortune) he hath not acknovvledged as of God, but preſumed to haue it of him ſelf, or by his ovvne induſtrie, or if of God, yet by reaſon of his ovvne merites. If he hath reputed vainelie to haue anie vertue, vvhich he hath not; or to be that, vvhich he is not; or glo-ried in anie thing, vvhich is mortall ſinne. If to be eſteemed for a perſon of value he hath vaunted of anie good, or euil, vvhich he hath donne, vvith the iniurie of God, or

his

his neighbour, & vvhether trulie or falſlie.

Of other mortal ſinnes heere is nothing ſaied; becauſe enough hath bon ſpoken alredie in the Commaundements. Onlie ſuch as haue anie ſpecial Office, degree or charge, muſt examin them ſelues of the defects and ſinnes, vvhich in like Eſtates and Exerciſes maie particularlie happen, according vnto the obligation, vvhich euerie one hath.

A GENERALL ADVERTISMENT to diſcerne, vvhich is a deadlie ſinne, and vvhich a veniall.

CHAP. V.

BECAVSE vve ar bound of neceſſitie to confeſſe al deadlie ſinnes, but not venial ſinnes vnles vve vvil; and for ſo much as this thing, to vvit, vvhich is a deadlie, and vvhich a venial ſinne, can not be vvel declared in fevv vvoords, it ſhal ſuffice to giue ſom general aduertiſment concerning this point; for vvhich there ar vvont to be giuen tvvo Rules.

The firſt and moſt generall Rule is, that vvhatſoeuer is contrarie to *Charitie*, that is to the loue of God, and of our neighbour, is a deadlie ſinne. And ſo by this Rule, vvhat-

vvhatsoeuer is against the honour of God, or the profit of our neighbour, in anie matter of importance, be it thought, vvoord, or deede, is a deadlie sinne; for this queincheth *Charitie*, vvherein consisteth the spirituall life of the sovvle. But vvhatsoeuer is not against *Charitie*, but besides the same, is a veniall sinne; as idle vvoords that hurt no man; or som kind of little vaine glorie, of anger, of negligence, &c.

The second Rule is more speciall; to vvit, that vvhatsoeuer is contrarie to anie one of the Commaundements of almightie God, or of the Catholique Church, is a deadlie sinne. But heere it is diligentlie to be noted, that that vvhich is of his ovvne nature a deadlie sinne, maie be a veniall sinne, by one of these tvvo vvaies; either because the matter is of small importance (as yf one should steale a pinne, or a point) or because the vvork is imperfect, by reason that it vvanted a ful consent, as it maie happen in euil thoughts, vvithout anie consent giuen vnto them, but yet euil resisted. 2

Likevvise it is to be considered, that the Commaundements be of three kinds. Som ar *negatiue* as *Thou shalt not kill* &c. VVhich doe bind vs for euer and euer, that is in euerie time, and at all times. Others be *af-*

firmatiue

formatiue, as to giue almes, to haue contrition for our sinnes, &c, and these doe bind vs euer, but not in euerie time, but in time of necessitie, and then vve ar bound of dutie to doe them. There be other *compounded of both*, to vvit of negatiues, and affirmatiues, *as to restore other mens goods*. For this commaundeth to restore, and also not to vvithhold our neighbours goods. And these commaundements doe bind vs to obserue them, in both manner of vvaies, to vvit euer, and at all times.

A BRIEFE MANNER OF CONFESsion, for such as be vvont to confesse often.

CHAP. VI.

MANIE deuoute persons be sore vexed & troubled vvith scruples, because in examining theire consciences, they find not, som times, vvhereof to make theire Confession. For as on the one side they knovv, and beleeue certeinlie that they ar not vvithout sinnes, and on the other side, at the time of confession, they find them not, they ar in great perplexitie, and

and doe fullie perſvvade them ſelues, that they ar neuer rightlie confeſſed.

Of this vvee may gather tvvo thinges. The one is, that it is in deede a verie hard matter for a man to knovv him ſelfe, and to vnderſtande throughlie all the ſecrete corners of his conſcience, in ſo much that the Prophet ſaid not in vaine, *vvhoe is he that knovveth his ſinnes? deliuer me, o Lord, from my ſecrete offences*. A n other is, that the ſinnes of iuſt perſons (of vvhome the vviſe man ſaieth, vhat they fall ſeuen times in the daie) ar rather ſinnes of *omitting* then of *committing*; vvhich kinde of ſinnes ar hard to be knovven. For vnderſtanding vvhereof, it is to be noted, that all ſinnes ar committed by one of theſe tvvo vvaies, to vvit, either by vvaie of *Committing* (that is by doing ſome vvicked thing, as by robbing, killing &c. or by vvaie of *Omitting* (that is by leauing ſome good thing vndonne, as for not louing God, not faſting, not praying &c.) Novv of theſe tvvo kind of ſinnes, the firſt (becauſe they conſiſt in doing) ar verie ſenſible and eaſie to be knovven; but the ſecond (vvhich conſiſt not in doing, but in leauing vndonne) ar much harder to be knovven; becauſe that thing, vvhich is not, hath no meane to ſhevv it ſelf. VVherfore

Pſalm. 18. 13.

Prouerb. 24. 17.

fore it is not to be maruailed at, that ſpiri-tuall perſons (eſpeciallie if they be ſimple) doe not find, ſom times, anie ſinnes, vvher-of to accuſe them ſelues. For as theſe per-ſons fall not ſo often into thoſe ſinnes of *Committing*, of vvhich vve haue ſpoken, and the others, vvhich be of *Omitting*, ar not ſo eaſie to be vnderſtoode: hence it cõmeth that they knovv not vvherof to confeſſe them ſelues, and therfore ar ſo much vexed.

VVherfore, for remedie of this, I haue thought good to ordeine this *Memorial*, for ſuch perſons, vvherein is chieflie treated of this kind of ſinnes, vvhich cõcerne *Omitting*. And becauſe theſe ſinnes maie be either againſt God, or againſt our ſelues, or againſt our neighbours; therfore is this *Memorial* diuided into three parts, vvhich doe treate of theſe three kinds of negligences. And for this end vve muſt vnderſtand, that there is a difference betvvixt *imperfections*, and *venial ſinnes*, vvherof it enſueth, that ſom things maie be imperfections, vvhich be not ſinnes, as it chaũceth vvhen vve leaue to doe ſom good vvorks, vvhich vve might haue donne, to vvhich vve ar not alvvaies bound. For it maie be, that one might beſtovv more almes, then he doeth, and praie more then he praieth, and faſt more then he faſteth,

and

and ſo in other things; and to leaue theſe things is not ſinne, but it is a fault and imperfection, becauſe by doing them, a man might auance him ſelf, and profit much, vvhich he doth not in leauing them vndonne. Yet let no deuout perſon leaue to accuſe him ſelf for this of ſuch things, as vvel becauſe ſom times they maie be venial ſinnes, as alſo to acknovvledge his imperfections, and ſo to humble him ſelf before the Vicar of God, and to endeuour to get out of them. Hovvbeit this is not conuenient to be donne at al times, but at certeine times, (and eſpeciallie vppon principall feaſtes) to the end they vvearie not theire ghoſtlie fathers vvith theire ſuperfluous length: but at anie other ordinarie times, euerie one maie heere take his choice of that, vvhich he ſhal thinke beſt for the diſcharge of his conſcience.

Of that vvich goeth before Confeßion.

AT the beginning of his Confeſsion, let a man accuſe him ſelfe of that vvhich folovveth. Firſt, for that he cõmeth not to this Sacrament vvith ſuch ſorovv & repentance for his ſinnes, and vvith ſo ſted faſt a purpoſe to forſake them, as he ought;

ought; and that he hath not ſo vvel examined his conſcience, as reaſon vvould he ſhould haue donne. Let him accuſe him ſelf, that the daie of his laſt Communion, he vvas not ſo deuout nor recollected, as vvas neceſſarie for ſo ſoueraigne a gheſt; and that novv he commeth not prepared as he ought to communicate, nether vvith ſuch feare and reuerence, as to ſo excellent a Sacrament is required. Alſo of the ſmal amendment of his life, and that he doth not profit in the ſeruice of God more one daie then an other.

Tovvards God.

LET him accuſe him ſelf for not louing God vvith all his hart, vvith all his ſoule, and vvith al his forces as he vvas bound. For that he hath not giuen him thankes for the benifits receaued, and thoſe vvhich he doth dailie receaue, eſpeciallie for hauing redeemed him, and giuen him knovvledge of him ſelf, as he vvas bound. For not doing that vvhich apperteined to his ſeruice, vvith that puritie of intention, nor vvith that feruour and deuotion, vvhich he ought, but rather ſluggiſhlie & coldlie.

For

For not anſvvering of his parte to the good inſpirations of God, and to the holie reſolutions vvhich he doth ſend him, and to the preparations & opportunities, vvhich he gaue him to liue vvel; by al vvhich he might haue profited him ſelf much more, yf it had not ſtoode by his ovvne greate negligence. For not hauing aſsiſted at maſſe, and at the diuine ſeruice, and in halovved places in the preſence of the moſt bleſſed Sacrament, vvith ſuch Deuotion, Attention, Feare and Reuerence, as the preſence of ſo greate a maieſtie demaunded.

Tovvards him ſelf.

A MAN conſiſteth of manie parts; for he hath a bodie vvith al his ſenſes; and a ſovvle vvith al her appetites, and a ſpirite vvith al his povvers, vvhich ar Vnderſtanding, Memorie and VVil; and ſo he maie offend againſt the order, vvhich he ought to keepe in euerie one of them. Let him then firſt accuſe him ſelf, for that he hath not gouerned his bodie vvith ſuch rigour, and ſeueritie as he ſhould haue donne, as vvel in eating, drinking, clothing, and ſleeping, as in al other things. For that he hath not his imagination, and other exterior ſenſes ſo

recollected, as he ought, but hath ſuffred them to range, and vvander abrode, in hearing, ſeeing, talking and imagining manie things vvhich vvere idle, and not to the purpoſe. For that he hath not mortified his appetites, and reſiſted his ovvne vvil, as he ought to haue donne. For that he is not ſo humble in his hart, and vvoorkes, as he ſhould be; nor eſteemed him ſelf for ſo vile, and miſerable as he is, nor handled him ſelf as ſuch a one hath deſerued. For that he hath not procured anie litle deuotion, nor geuen him ſelf ſo much to praier, nor hath ben in the ſame vvith ſuch cloſenes of mind, and diligent attention, as vvas requiſite, but rather hath ben ſlovv, to riſe at devv time to praier.

Tovvards his neighbour.

LET him accuſe him ſelf, for that he hath not loued his neighbours vvith ſuch loue, as he vvould that others ſhould loue him, as God hath commaunded. For that he hath not ſuccoured them in theire neceſſities, vvith the help and reliefe that he might, or vvith the counſel that he ought. For that he hath not had ſuch compaſsion vppon theire miſeries, and praied God for them,

them, as he vvas bound to doe. Of the publique Calamities of the Catholique Church, such as be Heresies, Captiuities and the like; for that he hath not had such invvard feeling of them, as reason required, nor so recommended them vnto almightie God, as they deserued to be commended. Such as haue Superiours, let them accuse them selfes, for not hauing obeied them, nor borne them such reuerence, nor succoured them as in deede they ought. And those that haue subiects, children and seruants, for not hauing taught, and chastised them, & prouided for them such things as vvere necessarie, and ben so careful of them as reason vvould they should.

Of sinnes of Committing.

AFTER that the penitent hath so accused him selfe of the sinnes of Omitting, then let him accuse him self of those of Committing, running ouer the ten commaundements, and seuen deadlie sinnes, accusing him self of that in eche one, vvherein his conscience shall find remorse. And yf he vvil goe more briefelie to vvorke, he maie examin his thoughts, vvords, and deedes, vvherein he shal think

he hath offended, and ſo accuſe him ſelf of the ſame. After all this he muſt accuſe him ſelfe, of all ſuch ſinnes as apperteine to the ſtate and office that he is of, declaring vvherein he hath ſinned againſt the lavves and devvties of his ſtate. As if he be a Religious perſon, of his three vovves, or anie other thing belonging to his Rule. If he be a Iudge, Phiſition, or marchaunt, of ſuch things as apperteine to his office. If a Prince, of that vvhich concerneth his gouernement. VVhen he hath ended all theſe accuſations, let him then conclude as folovveth, ſaying. *Of al theſe ſinnes, and of all others vvherein I haue offended in thought, vvoord, or deede I, grieuouſlie accuſe mie ſelf, and doe acknovvledge mie fault before God; mie fault, yea mie moſt grieuous fault, and deſire you mie ghoſtlie father to giue me penance and abſolution.*

OF SATISFACTION THE THIRD part of Penance.

CHAP. VII.

SATISFACTION is a ful & intiere paiment, of that vvhich a man ovveth for his ſinnes committed. Novv ſinne bringeth vvith it tvvoe euils. The one is the *ſpot* or *fault*; the other is the *paine* and *puniſhment* due to the fault. In Confeſſion by the vertue of the bloud of Chriſt, vvhich vvorketh in this Sacrament, vve ar clenſed from the ſpot or filth of ſinne, and the fault is forgiuen vs; and ſo vve ar deliuered from euerlaſting paine, due vnto mortal ſinne. But becauſe all Temporall paine is not alvvaies releaſed, vvhen the fault is pardoned, therfore Satisfaction is neceſſarie, vvhich muſt be made or heere, or in the life to com, in the paines of Purgatorie, vvhich (as *S. Auguſtine* affirmeth) ar ſo greate, that they exceede all the torments, vvhich the holie martyrs ſuffered in this life. Novv al ſortes of Satisfactions ar reduced vnto theſe three onlie: *Faſting or*

other corporal austerities, Almes, and *Praier*, vvhich be correspondent to the goods of the Sovvle, of the Bodie, and of Fortune; and by *Almes* a man offereth to God his external goods; by *Fasting* he maketh a Sacrifice of his proper flesh, and by *Praier* he offereth to God his mind, & so consequentlie doth sacrifice to God him self, and al that vvhich he hath.

And although this Satisfaction maie be made in tvvoe manner of vvaies; as first vvhen a sinner voluntarilie, and of his ovvne deuotion doth anie of these vvorks; or secondlie vvhen he doeth the same being enioined him by his ghostlie father in Confession; yet the Satisfaction vvhich is made for Obedience of the Confessor, in respect of the Sacrament, is much more fruiteful. Finallie al manner of scourges, and chastisements, vvhich almightie God sendeth vs, as Sicknes, Pouertie, and the like, yf they be borne vvith Humilitie and Patience, ar of greate force, not onlie to satisfie for the temporal paines, devv for our sinnes, but also for increase of Grace and mercie.

THE

THE SIXTH TREATISE, HOVV VVE OVGHT TO PREPARE OVR SELVES

FOR THE RECEIVING OF THE *most blessed Sacrament of the Altare.*

AS amongst al the other Sacraments, the blessed Sacrament of the Altare is the greatest, so is there requisite greater puritie and preparation, for receauing of the same: because in the other Sacraments, the vertue of God vvorketh, but in this Sacrament is the real, and true presence of God him self; and therfore, besides the cleannes of the sovvle, vvhich must goe before, by meanes of the Sacrament of Penance, it requireth also especial deuotion, to vvhich deuotion three things doe serue verie notablie.

The first of these things is, the feare and Reuerence of that diuine maiestie, vvhich is in this Sacrament, for somuch as vve doe trulie beliue, that in that little host is al-

mightie God, the Creatour of heauen and earth, the lord of the vvorld, the glorie of the Angels, the repoſe of all thoſe that be bleſſed, the iudge of the vvorld, vvhome the Angels, Archangels, Cherubines, and Seraphines doe praiſe, before vvhoſe ſight the povvers of heauen doe tremble, not for that they haue offended him, but for that conſidering the highnes, and greatenes of that ſoueraine maieſtie, they acknovvledge them ſelues to be but ſo manie vvormes before the ſame. True it is, that this feare cauſeth not in them anie paine, but a moſt high Reuerence; becauſe they knovvv, that as there is devv all loue to that infinite goodnes and bountie, ſo to his greatenes there is due all feare. This affection is alſo much increaſed in a man, by conſideration of the greate number of his ſinnes, and dailie negligences. For yf the Angels and Principalities of heauen doe feare him, vvithout hauing donne anie thing vvherefore, ſince theye vvere created, hovv much more ought a vile and vvretched vvorme to feare, vvhich ſo oftentimes, and in ſo manie manners offendeth his creator?

This is then the firſt thing vvhich a man ought to conſider, vvhen he commeth

meth to this table, saying vvithin him selfe vvith greate Reuerence. I goe novv to receaue almightie God, not onlie into mie sovvle, but also into mie bodie.

Bnt novv this feare must be tempered vvith Hope, vvhich the same lord of ours giueth vs, by considering that he vvith the bovvels of pitie, and compassion vppon our vveakenes and miserie, inuiteth vs to his table, & calleth vs vvith those most svveete vvords, vvhich are. *Com ye to me, al that labour, and ar burdened*, to vvit vvith the heauines of your mortalitie, and of your passions, because I vvil restore and refresh your soules. *Matth. 11. 28.*

And in an other place, vvhen the Pharisees murmured of this lord, because he did eate and drinke vvith sinners, he answvered them, that *They that ar vvhole, neede not the Phisition, but they that ar yll at ease*; and that he *came not to cal the iust, but sinners to penance*. So that vvith these vvords, the sinners, that repent them selues of theire sinnes, maie take hart and confidence, to be bould to approche neere to this heauenlie banket te. *Luc. 5. 31.*

But touching the hunger & desire vvhich this heauenlie bread requireth, a greate motiue maie be to consider the effects thereof, and the greate benifits, vvhich by the same ar communicated to those, that deuoutlie

doe

doe receaue it; vvhich be so greate, that no man is able to recount them. For by the same the Grace of God is giuen vs; by it vve becom vnited, and incorporated to our head; vvhich is Christ. By it vve ar made partakers of the merites, and trauails of his most sacred pasion, and by it is renued the memorie therof. By it Charitie is inflamed, our vveakenes is strengthned, and spiritual svveetenes is tasted euen in his ovvne proper spring vvhich is Christ; and by it ar stirred vp in our sovvles nevv purposes and desires tovvards all goodnes. By it is giuen vs a most pretious pavvne of euerlasting life. By it ar forgiuen the sinnes, and negligences vvhich vve dailie commit, and by it also a man becommeth of Attrite, Contrite, vvhich is as much as to rise from death to life. By it likevvise is diminished the flame of our pasions and concupiscences, and (that vvhich is more) by it Christ entreth into our sovvles to dvvel in them, and dvvelling there (as he him self signified vvhen he saied, that as his father vvas in him, and therfore his life vvas like to the life of his father) to make like him self in purenes of life, all those that vvorthilie receaue him into them selues, by meanes of this Sacrament, that novv they maye saie

Effects of Communiō

Ioā. 6. 57.

eche

eche one in particular, *I liue, nevv not I, but Christ liueth in me.* Gal. 2. 20.

If therfore this celestiall bread, vvoorke all these effects in the sovvles of those, that vvith a pure consience doe eate it, vvhat man is there so insensible, or so great an enimie of him self, that vvil not haue hunger of bread, that vvorketh so greate effects in him, that doth vvorthilie receaue it. A man ought therefore to occupie him self in the consideration of these things, the daie and the night before the blessed Communion, to stirre vp by meanes of the same these three affects aforesaid, in vvhich doth consist actual deuotion, that is so greatlie requisite for this meate. To vvhich purpose the tvvoe praiers folovving vvil help verie much, yf they be read vvith as much attention and deuotion as is possible; because in them the deuoute sovvle shal find vvoords, and considerations to stirre vp in it selfe those three affections and feelings afore mentioned.

A DE-

A DEVOVT PRAIER TO BE SAID before the receiuing of the blessed Sacrament.

I Giue vnto thee, o my Sauiour and Lord, moſt hartie thankes and praiſe, for all the benifits vvhich it hath pleaſed thee, to beſtovve vppon this ſo vile and miſerable creature. I giue the thankes for all the mercies, vvhich thou haſt vſed tovvards mankind, for the miſterie of thy holy Incarnation, and chiefelie for thie moſt holie Natiuitie, for thy Circumciſion, for thy Preſentation in the Temple, for thy Flight into Egypt, for the trauails of thy voiages, for thy going vp and dovvne in preaching, for the perſecutions of the vvorld, for the tormentes and ſorovves of thie paſſion, and for all that vvhich thou diddeſt ſuffer in this vvorld for me, and much more for the loue, vvith vvhich thou diddeſt ſuffer, vvhich vvithout compariſon vvas farre greater.

Aboue all this I giue the thankes, that thou haſt vouchſafed to ſet me at thy table, and to make me partaker of thy ſelfe, and of the ineſtimable treaſures and merites of thy paſſion. O my God, O my Sauiour! vvher-

vvherevvith ſhall I repaie this thy nevv mercie? vvhoe vvas thou, o Lord, & vvhoe vvere vve, that thou, being the king of maieſtie, vvouldeſt com doune to theſe our houſes of claie? Heauen is thy ſeate, and the earth thy footeſtoole, and the glorie of thy maieſtie doth fill all this. Hovv then vvilt thou repoſe thy ſelf in ſo vile cotages? *maie a man think* (ſaith Salomon) *that God vvil dvvell in earth* vvith men? If the heauen, and heauens of heauens be not ſufficient to giue the place, hovv much les ſhall this ſo ſtraite roome ſuffice for thee? O hovv maruailous a thing is it, that he vvhich ſitteth aboue the Cherubines, and from thence beholdeth the depths, doth novv com doune to theſe depths, and place in them the ſeate of his maieſtie? 3. Regu. 8.

Seemed it little to thy infinite goodnes, to haue appointed vnto vs the Angels for ovvre ſafegard, if thou thy ſelf, being the lord of Angels, hadſt not com vntovs? and entred into our ſovvles, and handled there, vvith thine ovvne hands, the affairs of our ſaluation? There thou doeſt viſit the ſicke; thou doeſt raiſe vp thoſe that ar fallen; thou doeſt inſtruct the ignorant; thou doeſt teach thoſe that haue erred, the right vvaie; and finallie thou thy ſelf

art

art he, that doſt heale vs of all our diſeaſes, and this vvith no other hands, then vvith thine ovvne, nor vvith anie other medicine, then vvith thine ovvne moſt pretious bodie and bloud. O good paſtour! hovv faithfullie haſt thou fulfilled thy vvord, vvhich thou diddeſt ſpeake vnto vs by thy Prophet ſaying, I vvill feede my ſheepe, and giue them a ſvveete repoſe; I vvill ſeeke that vvich vvas loſt, and vvill bring back againe that vvhich vvas caſt out. Ezech. 34

But vvhoe maie be vvorthie of ſuch revvards? VVhoe maie be vvorthie to receaue ſo greate benifits? Thie onlie mercie, o Lord, maketh vs vvorthie of ſo greate goodnes. And foraſmuch as vvithout it no man can be vvorthie, let thie mercie, o mie good God, be fauorable to me, and let the ſame make me partaker of this miſterie, and thankful for this ſo greate a benifit. Let thie grace likevviſe ſupplie mie defects; let thie mercie pardon mie ſinnes; let thy holie ſpirite prepare mie ſoule; let thie merites enriche mie pouerties; and let thie moſt pretious bloud vvaſh al the ſpots of mie life, that ſo I maie vvorthilie receaue this venerable Sacrament.

I doe exceedinglie reioice, o mie God, vvhoe

vvhen I remember that miracle, vvhich Heliſeus did after his death, vvhen he raiſed one that vvas dead, by touching him. For if the bodie of the dead Prophet vvas of ſuch force, of hovv much more force is the liue bodie of the lord of Prophets? Thou, o lord, vndoubtedlie art not of leſſe povver, then vvas thy Prophet; neither is my ſovvle leſſe dead, then vvas that bodie; neither is this touching of thine, of les vertue, then vvas that of his; vvherfore then ſhould I not hope herehence an other like benifit? vvherfore ſhould a bodie conceaued in ſinne, vvoork greater vvonders, then that bodie vvhich vvas conceaued by the holie Ghoſt? vvherfore ſhould the bodie of the ſeruant, be more honoured then the bodie of the lord? vvherfore ſhould not thie moſt ſacred bodie, raiſe againe the ſoules that approche vnto thee, ſeeing that the bodie of thie ſeruant, raiſed the bodies that approched vnto it? And for ſomuch as that dead bodie, vvithout ſeeking for life, did receaue that vvhich it ſought not for, through the vertue of that holie bodie; let it pleaſe thie infinite mercie, o mie lord, that ſith I ſeeke the ſame by meanes of this moſt bleſſed Sacrament, through it I be ſo raiſed vp and quickned, that hereafter I liue no more

4. Reg. 13. 21.

vnto

vnto mie ſelf, but vvholie vnto thee. O good IESVS, by that ineſtimable charitie vvhich made thee to take our fleſh vppon thee, and to ſuffer death for me, I moſt humblie beſeeche thee, that thou vvilt vouchſafe to make me cleane from al mie ſinnes; and to adorne and decke me vvith thie vertues and merites; and to giue me grace, that I maie receaue this moſt venerable Sacrament, vvith that humilitie and Reuerence, vvith that feare and trembling, vvith that ſorovv and repentance for mie ſinnes, and vvith that purpoſe and reſolution to leaue them, and vvith that loue and charitie, vvhich is requiſite for ſo highe a miſterie.

Giue me alſo, o lord, that puritie of intention, vvith vvhich I maie receaue this miſterie to the glorie of thie holy name, to the remedie of al mie vveakenes, and neceſsities, to defend me from the enimie vvith this armour, to ſuſteine mie ſelf in ſpiritual life vvith this foode, and to make mie ſelf one thing vvith thee, by the meanes of this Sacrament of loue, and to offer vp to thee this ſacrifice for the ſaluation of all faithfull Chriſtians, as vvel liuing, as dead, that all maie find help through the ineſtimable vertue of this Sacrament, vvhich vvas inſtituted and ordeined for the ſaluation

tion of all. Thou vvhoe liueſt and raigneſt vvorld vvithout end, Amen.

AN OTHER PRAIER OF S. BONAuenture after Communion.

O LORD God almightie, mie Creator, and mie Sauiour, hovv haue I ben ſo bould as to approche vnto thee, being ſo vile, ſo filthie, and ſo miſerable a creature, as I am? Thou, o Lord, art the God of Gods, the King of Kings, and the Lord of Lords. Thou art the hight of al goodnes, of al vertue, beutie and pleaſure. Thou art the fountaine of light, the ſpring of loue, and the embracing of moſt hartie Charitie. And being as thou art, thou doſt praie me, and I doe flie from thee; thou haſt care of me, and I haue no care of thee; thou doſt alvvaies regard me, and I doe alvvaies forget thee; thou doſt beſtovv manie fauours vppon me, and I doe not eſteeme them; and finallie thou doſt loue me, that am vanitie and nothing, and I doe make no account of thee, vvhich art an infinite and vnchangeable good. I preferre the baſenes of this vvorld, before thee moſt gentel ſpovvſe; and the creatures moue me

more, then doth the Creator ; more deteſtable miſerie, then the higheſt felicitie ; and more boundage, then libertie. And albeit it be true, that the vvoundes of a frind ar to be more eſteemed, then the deceitful kiſſes of an enimie ; yet I am of ſuch a condition, that I rather deſire the deceitfull vvounds of him, vvhich abhorreth me, then the ſvveete embracings of him, vvhich loueth me. But remember not, o lord, mie ſinnes, nether thoſe of mie forefathers, but be mindful of thie merciful entrailes, and of the griefe of thie pretious vvounds. Conſider not that vvhich I haue donne againſt thee, but that vvhich thou haſt donne for me : for if I haue donne manie things for vvhich thou maiſt condemne me, thou haſt donne manie moe for vvhich thou maiſt ſaue me. Seeing then, o lord, that thou doſt ſo loue me, as thou ſhevveſt, vvherfore doſt thou vvithdravve thy ſelf from me? O moſt louing lord hold me vvith thy feare, conſtraine me vvith thy loue, and quiet me vvith thy ſvveetenes.

Prouerb. 27.

Luc. 15. I confeſſe o Lord that I am that prodigall ſonne, vvhoe liuing ouer rankly, and louing mie ſelf and thy creatures diſordered-lie, haue vvaſted all the ſubſtance vvhich thou diddeſt giue me. But novv that I doe

knovv

knovv mie miſerie and pouertie, and doe returne pined vvith hunger to the fatherlie bovvels of thy mercie, and doe approche to this celeſtial table of thy moſt pretious bodie, vouchſafe to looke vppon one vvith eyes of pittie, and to com forth to receaue me vvith the ſecrete beames of thy grace, and to make me partaker of the maruailous fruites and effects of this moſt vvorthie Sacrament; for ſomuch as by it is giuen the grace of the holie Ghoſt; by it ar forgiuen ſinnes; by it ar pardoned the debts devv vnto ſinnes; by it deuotion is increaſed; by it is taſted ſpiritual ſvveetenes, euen in the verie ſpring of the ſame; by it ar renued all good purpoſes and deſires; and by it finallie the ſovvle is ioined vvith her heauenlie ſpouſe, and receaueth him into her ſelf, that by him ſhe maie be ruled, defended, and guided in the vvaie of this life, vntil he bring her to the deſired harbour of his glorie. Receaue then, o pitiful father, this thy prodigal ſonne, vvhoe truſting in thy mercie, returneth to thy houſe. I acknovvledge, o my father, that I haue ſinned againſt thee, & that I am not vvorthie to be called thy ſonne no nether a hired ſeruant; yet for al this, haue mercie vppon me, and forgiue me my ſinnes. I beſeeche thee, o

Lord, commaund that the garment of Charitie, the ring of liuelie faith, and the ſhooes of ioiful Hope be giuen me, vvith vvhich I maie goe ſecurelie through the rough and cragged vvaie of this life. Let the multitude of vaine thoughts and deſires depart out of me; for one is mie beloued, one mie deſired, & one mie God and Lord. Let nothing heereafter be ſvveete to me, nor delite me but onlie he. Let him be al mine, and I al his, in ſuch ſort that mie hart doe becom one thing vvith him. Let me not knovv anie other thing, nor loue anie other thing, nor deſire anie other thing, but onlie mie ſvveete Sauiour IESVS Chriſt, and him crucified. VVhoe vvith the father and the holie Ghoſt liueth and raigneth vvorld vvithout end. Amen.

HEERE

HEERE FOLOVVETH A PROFESSION OF THE CATHOLIQVE FAITH, SET out according to the decree of the holie Councell of Trent.

I. N. doe vvith a ſtedfaſt faith beleeue, and profeſſe al and euerie point, conteined in the Simbole of the Faith, that the holie Romane Church doth vſe; to vvit. I beleeue in *God the Father almightie*, maker of heauen and earth, of al things viſible, and inuiſible; and *in one Lord IESVS Chriſt the Onlie begotten Sonne of God*, and borne of the father before al vvorlds; God of God, light of light, true God of true God; begoten not made, of the ſame ſubſtance vvith the father, by vvhome al things vvere made; vvhoe for vs men, and for oure ſaluation came dovvne from heauen, and vvas incarnate by the holie Ghoſt of the *Virgin Marie*, and vvas made man; vvas crucified alſo for vs vnder *Pontius Pilate*, ſuffered, and vvas buried; and roſe againe the

third daie according to the Scriptures; & ascended vp into heauen; sitteth at the right hand of the father; and he shal come againe vvith glorie, to iudge the liue and the dead, of vvhose kingdom there shal be no end; and *in the holie Ghost* our lord and giuer of life, vvhoe proceedeth from the father and the sonne, vvhoe vvith the father and the sonne is together adored, and conglorified, vvhoe spake by the Prophets; and one holie Catholique, and Apostolique Church. I confesse one Baptisme for the remission of sinnes, and I expect the Resurrection of the dead, and the life of the vvorld to come. Amen.

I doe most stedfastlie admit and embrace the *Traditions of the Apostles and of the Church*, and all other obseruances, and Constitutions of the same Church. I doe likevvise admit the holie Scripture, according to that sense, vvhich our holie mother the Catholique Church hath holden, and doth holde; vnto vvhome it doth appetteine to iudge of the true sense, and interpretation of the holie Scriptures: nether vvil I euer vnderstand, nor interprete the same, othervvise then according to the vniforme consent of the fathers.

I doe also professe that there be trulie,

and

and properlie *Seuen Sacraments* of the nevv lavve, inſtituted by IESVS Chriſt our Lord, and neceſſarie for the ſaluation of mankind, (although they be not all neceſſarie for all men,) to vvit, *Baptiſme, Confirmation, Euchariſt, Penance, Extreme Vnction, Order, and Matrimonie*; and that theſe Sacraments doe giue grace; and that of them, Baptiſme, Confirmation and Order can not be reiterated, vvithout ſacrilege. I doe alſo receaue, and admit all the *receaued, and approued Ceremonies* of the Catholique Church, in the ſolemne adminiſtration of al the a foreſaid Sacraments. I doe embrace and receaue al, and euerie of thoſe things, vvhich in the holie Councel of Trent haue ben defined, and declared touching *Original Sinne, and Iuſtification*. I doe profeſſe alſo that in the *Maſſe* is offered vp vnto God a true, proper, and propitiatorie ſacrifice, for the liue and the dead; and that in the moſt holie Sacrament of the Altare, there is trulie, reallie, and ſubſtantiallie the bodie and bloud, together vvith the ſovvle and diuinitie of our lord IESVS Chriſt; and that there is made a Conuerſion of the vvhole ſubſtance of bread into the bodie, and of the vvhole ſubſtance of vvine into the bloud; vvhich Conuerſion the Catholi-

que Church doth cal *Transubstantiation*. I doe also confesse, that vnder ether kind onlie, is receaued Christ vvhole and intire, and the true Sacrament.

I doe constantlie hold that *there is Purgatorie*, and that the sovvles, vvhich be there deteined, ar holpen by the praiers of the faithful. Also that the *Saincts*, vvhoe reigne together vvith Christ, *ar to be vvorshipped*, and called vppon, and that they offer vp praiers to God for vs, and that theire Reliques ar to be vvorshipped.

I doe most stedfastlie affirme, that *the Images of Christ, of the mother of God alvvaies Virgin, and of other Saincts*, ar to be had and reteined, and that due honour and reuerence is to be giuen to them. I doe affirme that *the authoritie of Indulgences*, vvas left by Christ in the Church, and that the vse of them is verie behofeful for Christian people.

I doe acknovvledge the holie Catholique, and Apostolique Romane Church, to be the mother and mistresse of al Churches; and doe promise and svveare true Obedience to the Bisshop of Rome, vvhoe is the Successor of S. Peter Prince of the Apostles, and the Vicar of IESVS Christ. All other things also defined, and declared by the holie Canons, & Oecumenical Councels, and chie-

chiefelie by the holie Councel of Trent, I doe vndoubtedlie receaue and profeſſe; and alſo al contrarie things, and vvhatſoeuer hereſies condemned, reiected, and accurſed by the Church, I likevviſe doe condemne, reiecte and accurſe.

This true Catholique faith, vvithout vvhich no man can be ſaued, vvhich novv I doe vvillinglie profeſſe and hold, I the ſame N. doe promiſe, vovv, and ſvveare to hold and confeſſe moſt conſtantlie, by Gods helpe, intiere and vncorrupted euen to the laſt end of mie life; and to procure, as much as ſhal lie in me, that mie ſubiects, or thoſe of vvhome I ſhal haue care in mie office, ſhal hold, teache, and preache the ſame. So God help me, and theſe holie Ghoſpels of God.

Laus Deo & Beatiſſimæ Virgini Mariæ Dei Matri.

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Laus Deo & Beatiſſimæ Virgini Mariæ Dei Matri.

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